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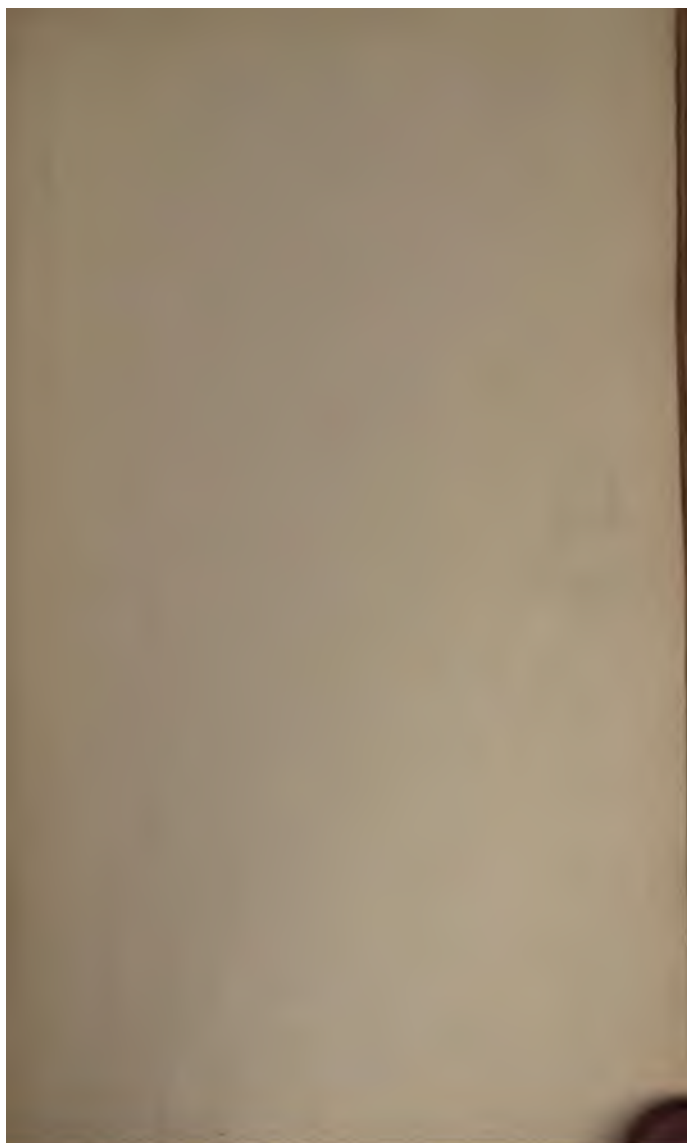
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Samuel Alheads to Eliza Alheads  
1789

Thos A. Janvier -

Phil<sup>a</sup> Jan. 16. 1822.

(odd volume)

Historical

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W. R. S. P. V.  
HISTORICAL, GENEALOGICAL,

*Samuel* AND *Rhoads* ✓  
CLASSICAL DICTIONARY. †

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JAMES VI, 108th king of Scotland in 1567, after his mother's forced resignation, being little above a year old. At queen Elizabeth's death, he was proclaimed at Edinburgh king of Scotland, England, France and Ireland. He set forward for England April 3, 1603, and St. James's day was appointed for his coronation at Westminster. A plot was discovered to have seized him and prince Henry, for which Lord Cobham, lord Grey of Wilton, Sir Walter Raleigh, &c. were taken and indicted. On Novem. 5, 1604, was discovered the powder-plot, carried on by some papists to have blown up his majesty, the prince and parliament. In 1606 he settled episcopacy in Scotland, by a parliament at Perth, and made peace with Spain. The other observables were the death of his eldest son prince Henry, November 6, 1612; the marriage of his daughter the lady Elizabeth to Frederick V, elector Palatine, afterwards king of Bohemia, but ousted of both by the emperor Ferdinand; the voyage of prince Charles to marry the Infanta of Spain, but without effect; the insurrection of knights baronets; the advancement and fall of the learned Sir Francis Bacon; the execution of Sir Walter Raleigh, tho' he had lived fifteen years after sentence of condemnation. The king died at Theobalds, aged 59, in the 23d year of his reign, and was interred at Westminster. His motto was *Beati Pacifici*, which he answered exactly in his temper. He is no less noted for his learning, having had the famous Buchanan to his tutor. His *Devotions Divine*; Commentary on the Revelation, and writings against Bellarmine, are sufficient proofs that he was the most learned prince of his time, and perhaps that ever sat upon the English throne.

JAMES II, king of England, the 75th of that name in Scotland, 2d

son of king Charles I, by Henrietta daughter to Henry IV of France, born at London, Oct. 14, 1633, and immediately declared duke of York. He was early delighted with arms; and in the rebellion, when Oxford was surrendered, the duke marched out with the garrison, and was conveyed to St. James's, from whence escaping he passed into France to the queen-mother, and hearing that the king his brother was come to Jersey, he accompanied him to Breda: here afterwards he was made lieutenant-general to the famous marshal Turenne, who being sick, recommended the duke to the king as the fittest person to succeed him. The duke shortly quitted France, and took the field for the Spaniards; and at Dunkirk, when it was besieged by Cromwell and the French in 1658, his royal highness commanded those loyal English, Scotch and Irish, who followed the fortune of his majesty. He shewed great bravery in this engagement; yet it was not in his power after a certain defeat, to rally the Spaniards, and therefore all he could do was to make a stand with a few English troops, and to cover the retreat. And now after twelve years usurpation, the king of England being restored to his crown, his royal highness is chosen captain of the artillery company of London, and married to Anne daughter to the earl of Clarendon. And in 1663 the war breaking out between the crown of England and the Dutch, he undertook the command of the English fleet, and got an entire victory over the Dutch, shewing great proofs of his bravery and conduct. He was also personally officious in quenching the fire of London in 1666. His lady dying, he married the princess of Modena in 1673, and soon after they set forward for Scotland, where they were received with the utmost demonstrations of respect; and upon the death of king Charles II, succeeded to the throne February 6, 1684, and were crowned.



thrown on the 23d of April following. But endeavouring to bring in popery, the nobility invited over the prince of Orange, upon which he left the kingdom; and that prince with his princess Mary, were crowned king and queen of England in 1688. He died at St. Germain.

**JANUS**, first king of Italy, contained Saturn when Jupiter had turned him out of Arcadia: He is adored and represented with two faces, because he gave a new face to his kingdom, by civilising the inhabitants. He presided at the beginning and end of all things, and therefore the gates of the temple of Rome were opened at the beginning of the war, and shut in the time of peace.

**JAPHET**, Noah's son and companion in the ark, a. m. 1656. He had seven sons, and two of them only, viz. Gomer and Javan, had children; they are said to have extended themselves from mount Taurus and Amanus in Cilicia, to the river Tanais in Asia, and from thence to the straits of Gibraltar.

**JARCHAS**, the most learned of these Indian philosophers who are called Brahmins, and a great astronomer, who is said to have given to Apollonius Tyaneus seven rings called the seven planets, which had a magical power to perform wonders.

**JARDINS** (Mary Catherine des) famous for her romances in the 17th century. She supplied her want of fortune by her genius. The men of wit at Paris were proud of her acquaintance. Monsieur de Ville-Dieu, a handsome gentleman in good circumstances, loved and married her; but he died soon after. She retired into a convent for grief; but returned to the world, and married a second husband Mr. de la Châte, whom she likewise buried. She now resolved never to marry, but to spend the rest of her time in love intrigues. Others contradict this.

**JARRIGE** (Peter) one of the most famous Jesuit preachers; but at

last, on some provocation, he not only forsook their order and turned Protestant, but wrote a book against them in 1665, intitled, *The Jesuits exposed upon a Scaffold*, in which he abused them so severely, that their society never met with any thing that vexed them so much. It is said he returned to them, and made recontrition. But what became of him after is not known. To be sure the Jesuits were even with him: they seldom fail in revenging the injuries done them. He had treated them worse than Elias Hasenmollers, who left their order in the 16th century, and turned Lutheran, who wrote a history of the Jesuits, published after his death by Lyserus.

**JASON**, Æson's son, king of Theffaly. Chiron, his tutor, being told that one who came to him with one shoe (as Jason did) should be the death of him, sent him to Colchis for the golden fleece, a. m. 2824; who by Medea's help slew the dragon, and married Medea; but proving false to her, and marrying Creusa, she burned them both in the royal palace. Some say Jason had received from Venus a little bird called lync, which had the virtue to procure love, and that Medea was thus enchanted.

**ICARIUS**, father of Edgone, made some countrymen drunk, who killed him, and threw him into a well: his little bitch Mera discovered him to his daughter, who hanged herself for grief. But Jupiter, to immortalize them, transformed Icarus into the sign Bootes, Erigone into Virgo, and Mera into the dog-star.

**ICARUS**, son of Dedalus, were both imprisoned by Minos in Crete. Dedalus put waxen wings on his son, and so they fled away; but Icarus flying too near the sun, melted the wax, and fell down into the sea, since from him called Icarian.

**IDOMENEUS**, a captain, who assisted the Greeks at the siege of Troy; coming thence in a great storm, he made a vow to sacrifice

the first thing he met, which proved to be his son, whom he would have sacrificed, but his subjects driving him out of his kingdom, he withdrew into Calahia and built a city.

**JENISCHIUS** (Paul) was born at Antwerp 1558, a learned man, who understood several languages. He was author of a book, intitled, *The Treasure of Souls*, which drew a violent persecution upon him.

**JENKIN** (Robert) a learned English divine in the 18th century, lived at Cambridge, and master of St. John's college, wrote several books much esteemed.

**JEREMIAH**, a prophet of the Jewish line, and son of Hilkiah, began to prophesy a. m. 3406. The manner he denounced against the Jews, provoked them to that degree, that they threw him into a deep ditch full of mire, where he had certainly been stifled, had not Ebed-melech obtained leave to take him out of that place. The Babylonians, according to his prophecy, took the city of Jerusalem: Nebuzardan gave him leave either to go to Babylon, or to stay in Judah; he chose the latter; but the Jews flying into Egypt, carried him with them, where being unable to bear his reproaches for their idolatry, they are said to have stoned him at the city of Taphnes, a. m. 3447 a. r. 147.

**JEROBOAM I**, king of Israel, son of Nebat. Solomon dying a. m. 3059, he presented himself to Rehoboam, praying him to ease the people of their excessive taxes; and upon the king's answer, ten of the tribes fell off to Jeroboam. This was the division of the king of Judah and Israel. Jeroboam being made king, caused two golden calves to be worshipped at Dan and Bethel, a. m. 3061. A little after, a prophet spoke to one of these altars in this manner, That a son of the race of David would destroy upon that altar, all the priests who offered incense there; and as a token thereof the altar cleft in two at the very in-

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Trajanus himself, he was exposed to the beasts in the amphitheatre Rome. Archbishop Usher's edit of his works, printed at London 1647, is thought the best; yet it is a frether extant at Amsterdam 1697, where, beside the best now there are the dissertations of U and Pearson.

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**INCHOFER** (Melchior) a German Jesuit, born at Vienna in 1511 entered into the society of the suits of Rome 1607. He published *The blessed Virgin Mary's Letter to the People of Messina*, proved it genuine. This book brought him to trouble. He is thought to be the author of a libel against the Jesuits intitled, *Monarchia Solipsorum*. Solipsi he would hint that the Jesuits endeavoured to arrogate every thing to themselves alone.

**INNOCENT X.** pope, chof Sept. 15, 1644: he condemned five propositions of the Jansenists 1653, and died January 7, 1655. He disgusted the Barberini, when upon they made peace with France which so provoked his holiness, that he demanded an account of the public money received by them during their uncle's pontificate. According they gave in their accounts, while he accepted against with much indignation and prejudice, and sequestered their estates; so that they were forced to withdraw into France. The French and the Venetians espoused their cause.



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**IGNATIUS LOYOLA**, the founder of the Jesuits, a gentleman of Biscay, born in 1491. He was bred a soldier, and was at Pampluna when besieged by the French in 1521, where being lamed, he retired and read the lives of the Saints; and at thirty-three years of age he began his studies at Barcelona, and established the society of the Jesuits. He died in 1556, and was canonized in 1622.

**INACHUS**, gave beginning to the kind, of the Argives in the Peloponnesus a. m. 2197: the father of Io, debauched by Jupiter.

**INCHOFER** (Melchior) a German Jesuit, born at Vienna in 1584; entered into the society of the Jesuits of Rome 1607. He published *The blessed Virgin Mary's Letter to the People of Massins, pretended to be genuine*. This book brought him into trouble. He is thought to be the author of a libel against the Jesuits, intitled, *Monarchia Solipsorum*. By Solipsi he would hint that the Jesuits endeavoured to arrogate every thing to themselves alone.

**INNOCENT X**, pope, chosen Sept. 15, 1644: he condemned the five propositions of the Jansenists in 1653, and died January 7, 1655. He disgusted the Barberini, whereupon they made peace with France, which so provoked his holiness, that he demanded an account of the public money received by them during their uncle's pontificate. Accordingly they gave in their accounts, which he accepted against with much indignation and prejudice, and sequestered their estates; so that they were forced to withdraw into France. The French and the Venetians espoused their cause,



and the first, in 1647, attacked Orbitello, and seized St. Stephano, which mightily alarmed the city of Rome, so that the pope became more flexible; but as soon as the marquis de Torrecuso had obliged the French to raise the siege of Orbitello, the pope renewed his hatred against them. Whereupon another French fleet was sent into Italy, which took Piombino and Porto Longoni, whereupon his holiness began to soften again. In short, he entered into a strict correspondence with Spain, and was reconciled to the Barberini, who put him upon subduing the kingdom of Naples, which equally displeased the courts of France and Spain. The death of this pope was no sooner divulged, but all people rejoiced; as to the better part of his character, he was exact in doing justice, and punishing partiality and corruption in his officers; understood business well enough, but was overruled by Donna Olympia his brother's wife.

INNOCENT XI. pope, born at Como in the duchy of Milan 1611. Innocent X. made him cardinal, and afterward bishop of Navarra. He was chosen pope by the interest of the cardinal zealots, who pretended to have nothing else in their eyes but the good of the church; as for his part, he was unwilling to accept the office, till the cardinals subscribed an assent to the reformation of the church-government, as he proposed it to them; however, the first who had the honour of kissing his toes was the queen of Sweden. First he regulated the abuses of the Nepotism, reformed simony, &c. banished the strumpets from Rome, suppressed playing for money, and Jewish houses, and took care that the boys of Rome should not cheat their creditors. Christina of Sweden being impoverished, he ordered her a supply; next he endeavoured to mediate a peace between France and the house of Austria, and a war against the Turks; but the Spanish ambassador having displeased him,

he published an edict, forbidding all people whatsoever to affix the arms of any foreign prince, or great personage, over their door; and besides, the viceroy of Naples denied audience to his nuncio; but these differences were amicably adjusted. His next contest was with Lewis XIV. about the Regale, or the right of disposing ecclesiastical benefices and churchlands, which the said monarch did positively claim, and an assembly of six archbishops, twenty-six bishops, &c. determined it for the king; but the controversy was suspended to prevent a rupture. This pope, towards the latter end of his reign, procured the triple-league betwixt the emperor, the Poles and Venetians, against the Turks, and died in 1689.

IO, the daughter of Inachus and Ismene, beloved of Jupiter, who, to conceal her from Juno, changed her into a milk-white cow; but Juno smocking the cheat, begged her of Jupiter, and sent Argus to watch her, who was killed by Mercury; but afterwards Juno sent a gad-bee, which tormented her so that she run into the sea; from whence comes the name of the Ionian sea.

JOB, whose patience has been described in one of the canonical books of the Old Testament, born, some say, a. m. 2329, in the land of Uz, between Edom and Arabia. Some think him the same with Jobab, Gen. xxxvi. 33. Others, to be a descendant from Nahor, because in Gen. xxii. Uz is set down as the first-born of Nahor. It is a scandalous piece of impudence to assert, that Job's distemper was the foul disease; yet Guy Patin quotes two authors who have asserted it; however, in the church of Rome, he is the patron of them that labour under that disease. He was worshipped in the church before the pox was known in Europe; so that it is absurd in Molanus to say, that the pox was the occasion of Job's canonization.

JOCASTA,

**JOCASTA**, daughter of Creon king of Thebes, and wife of Laius, was mother to Oedipus, whom she afterwards ignorantly married, and had by him Polynices and Eteocles, who having killed one another in a battle for the succession, Jocasta killed herself for grief.

**ST. JOHN** the Baptist, the forerunner of Christ, son to Zacharias and Elizabeth: They say, that Herodias pierced his tongue with her hair-becking, to be revenged on him for speaking against her: he lived on locusts and wild-honey. By these locusts, some understand certain living creatures, others herbs, and that this honey was found in the hollow of trees. He baptized Christ, some say, in the 31st, others in the 33d or 34th year of our saviour, but Helvicus and Mr. Talents in the 29th.

**ST. JOHN** the apostle, or the Evangelist, born at Bethsaida in Galilee, son to Zebedee, and brother to St. James the Great: he was bishop of Ephesus, and propagated the gospel among the Parthians also. Domitian the emperor condemned him at Rome to be thrown into boiling oil, whence he came out more healthful than he went in, and was thereupon banished to the little isle of Patmos, where he wrote his Apocalypse. Domitian dying, he returned to Ephesus, and wrote his Gospel, some ch. 96. The ancients say he lived seventy years after Christ's suffering. He was more free and familiar with our Saviour than the rest of his disciples, and waited on him thro' the several passages of his trial. At the first news of the resurrection, he accompanied St. Peter to the sepulchre. He is said to have founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others. He is generally supposed to have led a single life, and is noted for his insupportable pains and boldness in preaching the gospel; but whether he died a natural death, or was martyred, is uncertain. Some

persons pretend that the marriage in Cana, at which the water was turned to wine, was his to Mary Magdalene, and that the sight of this miracle made him renounce his bride, and live in celibacy all his life.

**ST. JOHN** (Chrysostom) born of a noble family at Antioch about 354. He learned rhetoric and philosophy, and embraced a solitary life under Carterius. When Meletius was banished, he withdrew to the mountains, and lived there four years, till his health being impaired, he returned to Antioch, where Meletius made him deacon in 380. He wrote his *de Sacerdotio* during his retirement. Flavian, successor to Meletius, made him priest, and then he began to be called Golden Mouth for his eloquence. Nestarius, prelate of Constantinople, being dead, he was chosen to succeed him Febr. 26, 369; where he reformed the abuses of the clergy, built hospitals, &c. His pious liberty of speech procured him many powerful enemies. He differed with Theophilus of Alexandria, who got him deposed and banished, but he was soon recalled; till declaiming against the dedication of a statue erected to the empress, she banished and persecuted him into Cucusus in Armenia, a most barren inhospitable place; afterwards as they were removing him to Petyus, the soldiers treated him so roughly that he died in the way, Nov. 14th 407, aged 53. The best edition of his works is that of Sir Henry Savile, printed in 1613, in 8 vol.

**JOHN**, king of England, surnamed Lackland, 4th son Henry II, in 1199. He usurped the throne from his elder brother Arthur, whom he defeated, and made him die in prison. John was condemned of an attainder, and convicted of parricide and felony, whereupon he was to lose all his land in France. The English hated him too, and the pope excommunicated him, and absolved all his subjects from their allegiance. He submitted in 1213, promising to pay a yearly

a yearly tribute to the church; however, this proceeded from constraint; so that king Philip Augustus having got the battle of Bovines in 1214, they made Lewis, Philip's son, king, and crowned him at London May 20, 1216. He died Oct. 19, 1216, having surfeited on peaches.

JOHN, king of France, the Good, succeeded his father Philip de Valois in 1350: he beat the English, and made king Edward retire in 1355. The prince of Wales afterwards pillaged all before him, and took the king prisoner, yet generously treated him as lord, and sent him to London, where he remained prisoner 4 years, till the peace of Bretigni was concluded May 7, 1360. After his deliverance he was persuaded to take a journey to the Holy Land, and just as he hoped to complete it, he was taken ill of a sudden on April 8, 1364, and died in the Savoy, London, aged fifty-two, in the 13th year of his reign. He was looked upon to be the bravest and frankest prince of his time; his word was sacred and inviolable, and Petrarch calls him *the greatest of Kings, and the most invincible of Men*.

JOHN, the third king of Poland, was the youngest son of James Sobieski, chatellan of Cracovia, &c. He was grand marshal of the crown in 1664, grand general in 1667; in which year he retook sixty towns from the rebellious Cossacks. He defeated the Turks in 1671; and in the 11th of November 1673, he beat them again in that famous battle of Choczim on the Niester. Michael Koribut Weissnowiski, king of Poland, dying the day before, John Sobieski, grand general, was thought the only person fit to succeed him: he was elected May 19, 1674, and not crowned till fifteen months after. In 1683 he got much honour, being present in person in the raising of the siege of Vienna. He loved books and scholars, and had all the qualities of a hero. He died at Warsaw in 1696,

in the seventy second year of his age.

JOHNSON (Benjamin) one of the greatest English dramatic poets in the 17th century, was born in Hartshorn-Lane Westminster, and his step-father was a bricklayer there. He went to school to St. Martins, and then to Westminster, under the learned Mr. Cambrden, and was entered in St. John's-college in Cambridge; but wanting friends and maintenance, he quitted it for his father-in-law's trade, and assisted in building the new structure in Lincoln's-inn. His carrying a trowel in his hand, and a book in his pocket, occasioned some gentlemen to put him in a capacity of following his studies. His parts were extraordinary, yet in learned company he would sit silent. He was sharp at repartee, and reckoned the most learned, judicious, and most correct comic poet of his time. He died in 1638, and was buried in Westminster-abbey, where he has a monument, on which is engraved, *Oratio Bea Johnson*.

IOLE, daughter of Eurytus king of Oechalia, with whom Hercules being in love, agreed with her father, that if he overcame him, he should have his daughter. Hercules having beat him, demanded his daughter, which he refusing, Hercules killed him, and took her away, and afterwards bestowed her upon his son Hillus.

JONAH one of the prophets of the Jewish nation, the son of Amittai, a. m. 3211, according to others 3168. The word, in our translation, which was the growth of one night, was that which we call Palma Christi. Some think to confirm this history of Jonah by the fable of Andromeda; for they pretend that the story of Jonah was the ground-work of the poetical narrations concerning Andromeda's being exposed to the rage of a sea-monster, and she was exposed to it near Joppa. A Galilean minister, named Cero, made a very ingenious poem on this prophet's history.

JONAS



**JONAS** (Arngimus) an Iſcander by nation, gained a reputation in the 16th and 17th centuries, by the books he published, which are moſtly hiſtoires and deſcriptions of Iſcander, or apologies for his own nation. One Bleſkenius had publiſhed ſeveral diſhonourable particulars of it, both with regard to witchcraft and with regard to diſſoluteneſs. Arngimus reſuted him.

**JONATHAN**, ſon of Saul, famous for the friendship he had with David, contrary to his own and family's intereſt; and for his miraculous victory over the Philiftines. He was ſlain afterwards in a battle againſt them, a. m. 2979.

**JONATHAN**, ſon to Mattathias, and brother to Judas Maccabeus, a famous general of the Jews. When oppreſſed by the kings of Syria a. r. 593, and a. m. 3893 or 4, he forced Bacchides the Syrian general to accept of peace; vanquiſhed Demetrius Soter, and afterwards Apollonius his general; but at laſt he fell into the hands of Tryphon at Ptolemais, who after he had received a conſiderable ſum of money of Simon his brother to releaſe him, ſlew him there.

**JONES** (Inigo) an eminent Engliſh architect in the 17th century. At the command of king James I, he drew up a diſcourſe concerning *Stone-Henge* on Salisbury-plain, which was not publiſhed till after his death. He formed the banquetting-houſe at Whitehall, which was at firſt deſigned for the reception of foreign embaſſadors. To him we owe the church and piazza of Covent-garden. Several of his deſigns have been publiſhed by Mr. Kent and others.

**ST. JOSEPH**, huſband of the bleſſed virgin, and ſoſter-father of Jeſus Chriſt; the ſon of Jacob according to St. Matthew, and of Heli according to St. Luke. This difficulty is by divers eminent authors reconciled thus: Heli and Jacob were brothers, the firſt dying without children, the ſecond married his widow

in compliance with the law mentioned in Deuteronomy. Thus Jacob was the natural father of Joſeph, and Heli was his father in the ſenſe of the law, becauſe by that conſtitution Joſeph was to paſs for his ſon, and continue his family.

**JOSEPHUS** the hiſtorian, a Jew, who wrote in Greek. He was of noble birth, by his father Mattathias deſcended from the high prieſts, and by his mother of the blood royal of the Maccabees, born anno ch. 37, under Caligula, and lived under Domitian. At ſixteen years of age he betook himſelf to the ſect of the Eſſenes, and then to the Pharifees; and having been ſucceſſful in a journey to Rome, upon his return to Judaea he was made captain-general of the Galileans. Being taken priſoner by Veſpaſian, he foretold his coming to the empire, and his own deliverance by his means. He accompanied Titus at the ſiege of Jeruſalem, and writ his *Wars of the Jews*, which Titus ordered to be put in the public library. Afterward he lived as a Roman citizen, and wrote the reſt of his works, of which the *Martyrdom of the Maccabees* is the moſt eloquent. See his own account of his life.

**JOSHUA**, the ſon of Nun, the governor of Iſrael, after the death of Moſes, a. m. 2584.

**JOVIANUS**, or Jovinianus, ſon of count Varronianus, and born at Singidon in Pannonia, choſen emperor after Julian the Apoſtate in 363. He made a peace with the Perſians, very diſhonourable and prejudicial to the Roman empire, which expoſed him to the complaints and raileries of the public. He cauſed the idol-temples to be ſhut up, recalled the baniſhed prelates, and threatened the heretics; but died at Dadaltum, between Galatia and Bithynia, and was found dead in his bed by the ſmoke of Coals that were kindled in his chamber to dry it, February 17, 364, having reigned but 7 months and 22 days.

**JOVIUS** (Paulus) in Italian *Giovio*, was born at Como in Italy, bishop of Novara, is esteemed a mercurial writer, so that his histories are not much credited. No man asked for presents with less reserve than he did.

**JOVIUS** (Paulus) one of the fathers who assisted at the council of Trent, of whom father Paul tells us in his history of the council of Trent, that in the debate about residence he said, "If these disorders were really occasioned by the absence of the prelates, there would appear a less corruption of morals in those churches where the bishops have resided in our time. Instead of flattering ourselves with the vain hopes, that their residence will occasion a reformation of manners in the church, we ought rather to fear, that whereas we now labour to oblige them to residence, the inconveniencies, that may attend it, will oblige our successors to provide against them by obliging the prelates to be absent from their bishoprics."

**IPHICRATES**, an Athenian general at twenty years of age a. r. 459. In military discipline he was reckoned equal to the best commanders of his age, and was as much esteemed as any of his predecessors. He fought the Thracians, and restored Scuthes; engaged the Lacedæmonians, a. r. 364, and lived till after a. r. 330. Plutarch relates several of his Apophthegms.

**IPHIGENIA**, daughter of Agamemnon and Clytemnestra: she was laid on a pile to be sacrificed to Diana, who would upon no other terms be appeased, because Agamemnon had killed one of her sons: but Diana pitying the young virgin, laid a doe in her room, and made Iphigenia her priestess.

St. **IRENÆUS**, bishop of Lyons after Pothinus, and disciple of Polycarp; he disputed at Rome with

Valentinus, and his disciples Florentinus and Blaudus, whom he afterwards confuted in writing. He celebrated two councils, one against heretics, and the other against the Quartodecimani. He suffered martyrdom with the believers of Lyons, under Severus in 201. His works were printed by Estius, &c. at Paris in 1575. Mr. Dodwell hath writ six Dissertations upon him, very useful for the understanding of this father.

**IRIS**, daughter of Thaumas, is the messenger of Juno, as Mercury was of the Gods. She is also the rainbow.

**IRNERIUS**, a German civilian, lived in the 12th century. He is reckoned to be the first that revived the study of the Roman law, which had been interrupted by the Barbarians. He had great credit with prince Mathildis, and having persuaded the emperor to order that the code and the digests should be read in the schools, he was the first professor that explained them in Italy.

**ISAIAH** the prophet, son of Amos, of the royal family; he prophesied from the time of Uzziah, king of Judah, a. m. 3270, till Manasseh, who caused him to be sawn asunder with a wooden saw, about a. m. 3338.

**ISIS**, an Egyptian goddess, whose worship was so infamous, that the priests were forbid to speak any thing of it; and the senate did often prohibit its practice in Rome. She is pictured with a sistrum in her hand, a musical instrument, not much unlike a cymbal, and was often called Terra, from whence she is represented as having many breasts. Historians say, she was queen of Egypt, and reigned there with her husband Osiris, a. m. 2500.

St. **ISIDORUS**, the most famous of all Chrysostom's disciples, lived a monastic life in the solitude near Pelusium. Of all the epistles he wrote, we have only five books, which yet are

are very extraordinary. He died February 4, 440. His works were printed in 1610 at Paris in 1638.

**ISOCRATES**, one of the most famous orators of Greece, born at Athens, *a. r.* 338, son of Theodorus, who had got an estate by making musical instruments. He was desirous at first to declaim in public, but taught privately, and took pains to make his scholars perfect orators. He starved himself to death when Philip of Macedonia invaded his country, *aed. gn.* He left several, but a few orations are only remaining.

**ITVS**, son of Tercus king of of Thuree, and Progne the daughter of Pandion king of Athens, whom his mother killed, and dressed him up for a dish of meat to her husband, because he had ravished her sister Philomena.

**JUBA**, king of Mauritania and Numidia, was son of Hiempsal. He took Pompey's part against Caesar, by whom he was subdued; and after an entertainment with Petrejus, a companion of his misfortune, they killed one another, *a. r.* 708.

**JUDAS** Maccabæus, third son of Mattathias, general of the Jews after his father, *a. r.* 587. He endeavoured to rid his country of the yoke of the kings of Syria, and gained many signal victories, but was killed in battle afterwards, *a. m.* 3894, and buried with great munificence, being much lamented by the Jews.

**St. JUDE**, brother of St. James junior, and son of Joseph, Matthew *iii.* 55. He preached in Mesopotamia, Arabia, Syria, Idumæa, and died in Berytus for the confession of Christ. We write that epistle that goes under his name, and that after the death of most of the apostles. Eusebius says, he was the apostle sent to Abgarus king of Edessa, according to that traditional epistle; and some will have it, that he travelled into Persia, and after great success for many years, was cruelly put to death for reproving the superstition of the Magi.

**JUDITH**, a Jewish woman, who delivered her native place when besieged by Holofernes. Some have said the book of Judith is only a fiction on a parable. Of all the books the Protestants have exploded as apocryphal, there is none deserves it better than the book of Judith. It is said, that Balthazar Gerard, who killed the prince of Orange, had almost quite worn out in his bible that part of the book which contained the history of Judith cutting Holofernes's throat.

**JUGURTHA**, king of Numidia, enemy of the Romans, son of Mammisabal, had his education in the court of his uncle Micipsa, who left him guardian to his son Adherbal and Hiempsal. Jugurtha put the latter to death, and pursued the former, and took away his life, contrary to articles upon the surrender of Cirta. The Romans proclaimed against the usurper; but having corrupted the consul and senators, he declared that Rome was to be sold, and any one that would go to the price might have her; however Q. Cæcilius Metellus defeated him, and so did Marius, as well as Bocchus king of Mauritania, who delivered him to Sylla in 648, and he to Marius: afterwards he died for grief in prison.

**JULIA**, daughter of Cæsar, and wife of Pompey the Great, died in child-bed of a daughter. She was the bond of friendship between Cæsar and Pompey; but her death produced those dissensions which proved the overthrow of the commonwealth.

**JULIAN** the Apostate, son of Julius Constantius, brother of Constantine the Great, Mardonius, an heathen eunuch, taught him grammar at Constantinople; and Eccebius, a wavering Christian, rhetoric at Nicomedia, and Maximus a philosopher and a magician, spoiled him throughout. The bishop Eusebius was his kinsman; he turned monk, and was made reader in the church, together with his brother Gallus, the



at the bottom he was a rank heathen. Constantine declared him Cæsar, and in 355 he married Helena the emperor's sister. In Gaul he overthrew the Barbarians, and vanquished seven German kings. He was chaste, learned, temperate, vigilant and laborious, and outwardly pious. The Roman legions proclaimed him emperor in 360, and in 361 he ascended the throne, caused the idol-temples to be opened, and officiated as high-priest with all the Pagan ceremonies, and by the blood of sacrifices endeavoured to efface the character of his baptism. He recalled heretics and preferred them; and such was his malice against the Christians, that he put the king of Persia's ambassador to death, because they were Christians: he prohibited the Christian schools, and purposed to erect Pagan, with all the forms of their worship and discipline, as also hospitals and monasteries. Most of his soldiers left him, rather than apostatize; and in a war with the Persians, engaging rashly without his coat of armour, he received a wound, and taking a handful of his blood, he cast it up to heaven, and said, *Vixisti Galilee*, and expired June 26, aged 31. His works are a pregnant testimony of his excellent parts and great learning.

**JULIUS CÆSAR** (Caius Julius) was of the family of the Julii, who pretended they were descended from Venus by Æneas. This tradition of his origin was maintained with great care. The descendants of Ascanius son of Æneas and Creusa, and firmamed Julius, lived at Alba till that city was ruined by Tullus Hostilius king of Rome, who carried them to Rome, where they flourished. We do not find they produced more than two branches. The first bore the name of Tullus, the other that of Cæsar. The most ancient of the Cæsars were those who were in public employments the 11th year of the first Punic war, an. 546. Since that

time we find there was always some of that family who enjoyed public offices in the commonwealth, till the time of Caius Julius Cæsar the emperor, whose life we are now giving. The other was the son of another Caius Julius Cæsar, whose history is unknown. He had two sons and one daughter, who was married to Marius. The two sons Caius Julius Cæsar and Lucius Julius Cæsar were not raised to a higher post than that of pretor; for they died in the prime of their age, whilst they were putting on their stockings in the morning, Caius at Pisa and Lucius at Rome, where he was then pretor. Caius was married to Aurelia, by whom he had a son and several daughters. The son is he who is the subject of this article. He was born at Rome the 12th of the month Quintilis, an. 653, and lost his father in 669. He was endowed with all the eminent qualities which are requisite in a great conqueror, and it is unjust to say his success was owing more to fortune than to his conduct. I do not doubt but some circumstances at Rome favoured his ambitious views; yet such were his natural qualities, that he could procure to himself the necessary opportunities to accomplish his designs. He was capable of making an advantage even of such circumstances as did not naturally favour his undertakings, or would have made those of almost any other military. The battle of Pharsalia, which was a decisive stroke to the civil wars of Rome, did not so fill him with joy as to hinder him from remembering, that Pompey, the head of the opposite party, was still alive, and that there would not be so soon an end of the war, if he gave his enemy time to gather his dispersed forces together again. His first care was to pursue his flying enemy, which was the cause of Pompey's tragical death. When we take a view of the many wars which he gloriously finished, we cannot but admire him; but when we reflect upon



religious number of men whose life, slavery, or death, he occasions, it is impossible not to abhor

To be revenged of his private foes, which nothing but his unbridled ambition had raised him, he filled his own country with those arms with which his superiors intrusted him, in order to subvert the enemies of his country. He probably have enjoyed the foreign power, which he usurped, longer time, could he have retained the name and pomp of a king. His friends, who ought to have supported him in so dangerous a situation, ruined him by the eagerness which they would procure the royal ornaments. If any could oblige the conspirators to the execution of their design, it is their fear that Cæsar would take upon him the title of king; nor was their fear ill grounded. The last victory he gained cost dearer than any of the former; he himself in such danger of loss, that he began to think of saving himself, that he might not fall into the hands of his enemies.

The senate decreed such exorbitant terms to him, that we are apt to ascribe to the spirit of slavery, appears at first view in that conduct.

But it was very much owing to publican policy; for when the senate had found that he delighted in the glorious marks of distinction, beset them on him in order to make him the more odious, and hasten his downfall. He did not distrust himself, but forgot himself so, that once he did not rise up when the senate brought him a decree by which they greatly increased the severity of this incivility was one of the chief causes of his ruin. All the world knows he was murdered in the month of March 15th, *a. r.* 710. The only reason for which the murder can be blamed, or are censured by the ancient historians, is, that he so long fostered ambition and luxury.

ury had rendered Rome a scene of confusion and violence, that a monarchical government was become a necessary evil. The wisest men of Rome had perceived, that such a corruption of the morals of the people, and such a contempt of the laws, would end at last in a total overthrow of the commonwealth. He was so very learned and eloquent, that nothing but the desire of being the first in the government of the state, could prevent his disputing the first rank amongst the most famous orators. In fine, if ever man deserved absolute monarchy, he did; or rather, when monarchy was become necessary, he seemed best to merit it. Yet it would have added infinitely more to his glory, to have retrieved his country, and restored justice and the laws. And 'tis certain he only was capable of retrieving it from the misfortunes it had suffered. "All these wounds, said Cicero, you must heal; nor can they be cured but by you."

**JULIUS II**, created pope October 1503, nephew to pope Sixtus IV. His name was Julian de la Rovere. It is said that he had been a waterman. He was pope at coming into the conclave, for he was sure of it before. He had won over the duke of Valentinois's faction, by making this nobleman believe that he was his father, and promising to treat him as his son. However he did the contrary afterwards. He had a most martial soul. He used to be present at the siege of towns, and showed greater ardour than those who commanded his armies. The sacred league, which he formed in Italy, received a dreadful blow by the battle of Ravenna; and if his enemies had known how, or been able to make a proper use of that advantage, they would have humbled this haughty pontiff. He was snatched away in 1513, when he was meditating to prompt the king of England to make war on France, and dethrone Lewis XII, and bestow his kingdom on the

first who should be able to conquer. He was a lover of the fair-sex and of a bottle, and has even been said to have sported with his own.

**JULIUS III.** elected pope the 7th of February 1550, was named John Maria del Monte. He was of mean extraction, and a true soldier of ecclesiastical fortune. He had risen gradually till he came to be president of the council of Trent. He was a very voluptuous man, and was passionately fond of a very ugly lad, who was very meanly descended. Some say he was his son. As soon as he was elected pope, he gave this youth his cardinal's hat; and when he was upbraided for his unworthy choice, he answered, "What knowledge, what virtue, or what nobility, did you find in me, that deserved being raised to the pontificate. He died 1555.

**JUNGERMAN** (Godfrey) famous for his learning in the 17th century. The public is indebted to him for first publishing *Cæsar's Commentaries* in Greek.

**JUNIUS** (Adrian) born in Holland in 1511, was one of the most learned men of his age. Being a very good poet, he published, in 1554, an Epithalamium on the marriage of Philip II with queen Mary. He wrote several other learned works. His translations are said by Huetius to be full of errors.

**JUNIUS** (Francis) professor of divinity at Leyden, born at Bourges in 1545, of a noble family. He studied some time at Lyons. Bartholomew Anseau, who was principal of the college in that city, gave him excellent instructions with regard to the right method of studying. He resisted lewd women; but a libertine so far overpowered him by his sophistry, that he made him an Atheist: but he soon returned to his first faith. When his father recalled him, the first words he happened to see in the New Testament, gave him excellent impressions, and brought him back to the pursuit of the scriptures. He was

employed in public affairs by Henry IV; and at last was invited to Leyden to be professor of divinity, which employment he discharged with honour, till he was snatched away by the plague in 1602. Du Pin says he was a learned and judicious critic.

**JUNIUS** (Francis) son of the preceding, designed first to devote himself to a military life; but the truce concluded in 1609 for twelve years, made him take a different resolution, which was to apply himself to study. He went into England in 1620; was taken into the earl of Arundel's family, and continued in it 30 years. He was very learned, as his works shew; his *Pictura Veterum* in particular; and he was a man of an excellent life. He died in Vossius's house near Windsor. He gave several manuscripts to the university of Oxford.

**JUNO**, sister and wife of Jupiter, was daughter of Saturn and Rhea, the goddess of kingdoms and riches. She being delivered from Saturn, who would have devoured her, was married to her brother Jupiter, who had by her Ilithyia, Mens, and Hebe the goddess of youth. She was also mother of Mars, whom the concived by the touch of a flower given her by Flora; and so she was even with Jupiter, who had brought forth Pallas without her assistance. She was always extremely jealous, was a bitter enemy of her husband's mistresses, as Europa, Semele, Calisto, &c.

**JUPITER** the greatest of all the Gods in the heathen system, was the son of Saturn and Cybele. His father being apt to devour his children, Cybele got Jupiter nursed up in Crete with the milk of the she-goat Amalthea, who, in recompense of her good service, was translated among the stars. When Jupiter was come man's estate, he drove away his father Saturn from the throne, and divided the empire of the world with his two brothers, Pluto and Neptune.

and got heaven and earth to himself. The word Jupiter is made up of Jovis and Pater, which first name has a great resemblance with that of God in Hebrew. They represent him sitting on an ivory-throne, holding a sceptre in his left-hand, and a thunder-bolt in his right, wherewith he struck the giants; and an eagle between his legs, which trusted Gany-mede. The ridiculous stories which the poets had published concerning this God, served as a foundation to the religion of the Heathens; but some persons of a grave character endeavoured to explain them, either by allegories, or by the principles of natural philosophy; but their endeavours were as ridiculous as those of the poets.

ST. JUSTIN, a Christian philosopher and martyr in the 2d century, born at Sichem. Before his conversion he was a Platonic philosopher, and became a great ornament to the church. A persecution being raised by Antoninus, Adrian's successor, he writ *An Apology for the Christians*, and against Crescens the Cynic, &c. shewing the innocence and holiness of the Christian religion, which procured him martyrdom on June 1, or April 13, anno ch. 163. He also wrote a dialogue with Trypho; the *Parænesis ad Gentem*; of the *Monarchy or Unity of God*; and some others, are ascribed to him.

JUSTIN I, emperor of the East, succeeded Anastasius in 518. From a swine-herd, having passed all the degrees of military advancement, he was made emperor by the Prætorian band. He recalled the exiled bishops, published severe edicts against the Arians; and hearing that an earthquake had almost overthrown the city of Antioch, he covered himself with sack-cloth, refusing to speak; so affected was he with the divine judgments displayed against his people. He named Justinian, his sister's son, to be his successor, and died the 1st

of August 527, aged 57, in the 9th year of his reign.

JUSTIN the historian, lived under the reign of Antoninus Pius, in the 2d century. He abridged the history of Trojus Pompeius.

JUSTINIAN I, son of Justin the elder, was made Cæsar and Augustus April 1, 527, and soon after emperor. He conquered the Persians by Belisarius his general, and exterminated the Vandals; regained Africa, subdued the Goths in Italy, defeated the Moors, and restored the Roman empire to its primitive glory; having before crushed the threatening rebellion of Hypatius, Pompeius and Probus; then he chose out able men to collect the Roman laws, and called the collection *Codex Justinianus*; composed four books of institutes; and his own laws compiled in one volume, which was called *The Novels*, ante ch. 541. He died Nov. 13th 565, aged 83, in the 39th year of his reign.

JUSTINIAN II, succeeded his father Constantinus Barbatus, at sixteen years of age, in 685. He recovered some Roman provinces from the Saracens, and made them tributary; but having broken the treaty, he was utterly defeated by the Arabians; for this he was deposed and banished, and in 704 or 705 was restored by Trebellius, king of the Bulgarians, who took Constantinople. Afterwards he waged an ungrateful war with the Bulgarians, and was wholly defeated. Not long after he was killed by his successor Philippicus Bardanes, in 711.

JUVENALIS (Decius Junius) born at Aquinum in Italy, in the 1st century. He came to Rome in his youth, spent half of his life in declaiming, and afterward betook himself to making of satires, whereby he acquired great fame; but for some reflexion upon Paris, Nero's jester and comedian, he was sent to command some forces at Pentapolis, upon the



the frontiers of Egypt and Lybia. 'Tis thought he lived till the sixth year of Adish's reign.

**JUXON** (William) born at Cobham, was bred at Merchant-Taylor's school, from thence elected into St. John's-college Oxford, of which he became president. King Charles I. made him bishop of Hereford, then of London, and then lord treasurer of England; in which station he gave general content: he was scolded by that king to stand him on the scaffold. King Charles II. preferred him to the archbishopric of Canterbury. He died in 1663, and was buried in St. John's-college, to which he had been a great benefactor. He was universally esteemed for the mildness of his temper, learning and piety.

**IXION**, king of the Lapithi, married Dia, daughter of Deloncus, failing to send presents upon his marriage, Deloncus took away his horses. Ixion dissembling his anger, invited him to a feast, and let him down thro' a trap-door into a furnace, where he perished; however, Ixion was troubled at it, and Jove sent for him to his table, where having debauched a cloud in Juno's likeness, Jupiter struck him to hell, where he was tied to a wheel with serpents, which turned about continually.

## K.

**KADEZADELITES**, a Mahometan sect, whose ring-leader was Bingali Efendi. He invented several ceremonies used by his followers at burials. They pray for the souls of the departed; and their Imam or priest cries with a loud voice in the ears of the corps, *Remember there is but one God and one Prophet.*

**KANE**, a general of the Huns, who having invaded Pannonia, obtained a victory over the Romans at Tulma in Austria; but fell in the

battle, and was succeeded by Attila.

**KARA MEHEMET** Bishaw, a Turk by nation famous for his courage and conduct, which he signified at the siege of Candia, Kasmieck and Vienna, and at the battle of Cochin. Being governor of Buda in 1684, he made a stout resistance against the Imperialists: in this siege he died of a wound by a shiver of a cannon, which he received as he was giving orders on the ramparts; leaving but a little while before caused sixty Christian slaves to be put to death in the presence of an officer, who was sent with a summons to him from the duke of Lorraine.

**KARIB SCHACH**, king of Kilek, a people belonging to the province of Kilan in the kingdom of Persia. He was descended from the ancient kings of that country, and resolved to recover it out of the hands of Schach Septh king of Persia. But he was defeated and taken prisoner by the king of Persia, and brought to Calvin; where he was ordered to make a ridiculous entry with 500 wenches attending him, who put a thousand indignities upon him; and afterwards being condemned to death, he was executed in a cruel manner. They shod his feet as we do horses, and letting him languish some days in that condition, he was tied to a post and shot to death with arrows, the king shooting the first, and all his lords following his example.

**KEAULIN**, king of the West Saxons after his father Kenic in 564. He gave the Britains two great overthrow, the first at Doreham in Gloucestershire, where he slew three of their kings, upon which Gloucester, Cirencester and Bath, fell into his hands; the second at Fethanlesg, where he gathered rich booty; but the Britains, at Waden's-mount in Wiltshire, ruined his whole army, and drove him out of the kingdom. The next year he died very poor, who was the most potent, and indeed the king

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king of all the Saxons on this side the Humber.

**KECKERMAN** (Bartholomew) a native of Dantzick, and professor of philosophy there about the beginning of the 17th century, composed systems of almost all the sciences, in which he shews more method than genius. His books are said to be full of plagiarisms. Donaldson, a Scots writer, complains of his having pillaged him. Another Scots writer, named Andrew Airdus, did quite the contrary, he pillaged-Keckerman.

**KEDWALLA**, a West Saxon king towards the end of the 7th century. He quelled a powerful faction, recovered the throne, and went to Rome to receive baptism. On Easter-day, in 689, pope Sergius baptized him, and changed his name into Peter; a few weeks after he died at Rome, aged 30, and was buried there.

**KEILL** (John) an eminent mathematician and astronomer in the 18th century, was born in Scotland about the year 1671, and educated in Balliol-college in the university of Oxford, where he took the degree of bachelor and master of arts. In 1709 he went to New-England as treasurer to the Palatines; and soon after his return, was made Savilian-professor of astronomy in Oxford. He was likewise appointed decipherer to queen Anne, and continued in that place under king George I. till the year 1716. He published several physical and astronomical works highly esteemed. He died in 1721, aged 50. He had the degree of doctor of physic conferred on him by the university of Oxford at the public act in 1713, and he had been many years a fellow of the royal society. He was the first who read lectures upon experimental philosophy at Oxford.

**KEILL** (James) an eminent physician, and brother of the preceding, was born in Scotland 1673, and having travelled abroad, read lectures of anatomy with great applause in the

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universities of Oxford and Cambridge, by the latter of which he had the degree of doctor of physic conferred upon him. In 1700 he settled at Northampton, where he had very considerable practice as a physician. He published several curious pieces, and died of a cancer at Northampton, in 1719, aged 46.

**KELLER** (James) one of the best writers, who appeared among the Jesuits in Germany about the beginning of the 17th century, was born at Seckingen. He was rector of the college of Ratibon, and afterwards of Munich. He was confessor to prince Albert of Bavaria and the princess his wife, and was often consulted in affairs of importance by the elector Maximilian. He disputed publicly with Hailbranner, the most celebrated minister of the duke of Newburg; and if we may believe his brethren, gained the advantage over him. This conference was very like that between Perron and du Pleffis Morai; for it turned upon the charge brought against the Lutheran minister of having cited several passages of the fathers with a thousand falsifications, in a work intitled, *Papatus Aestholicus*. If we may believe the Lutherans, the innocence of the minister was proved by the clearest evidence. He published some controversial writings, and divers political pieces upon the affairs of the times, before which he assumed a disguised name, such as Fabius Hercynianus J. C.

**KELWULF**, king of Northumberland, brother to Kenred, succeeded Osric I., in 729. To this king, Beda dedicates his history. His reign was full of commotions, and at last he became a monk in Lindisfarne, where he brought the monks from the use of milk and water to wine and ale, and settled revenues upon them for the continuance thereof.

**KEN** (Thomas) an eminent English bishop in the 17th century, bred at Winchester-school, whence he went to Oxford, December 8, 1666,

he was chosen fellow of Winchester-college; and in 1669 was made a preacher of Winchester. In 1675, the year of the jubilee, he travelled thro' Italy, and to Rome, and used to say, he had reason to give God thanks for his travels, having returned more confirmed of the purity of the reformed religion than he was before. In 1679 he took the degree of doctor of divinity. He was appointed by King Charles II. to attend the lord Dartmouth to the demolishing of Tangle; and at his return was made chaplain to his majesty, as he was some time after to the prince of Orange, then residing in Holland. In 1684-5 he was consecrated bishop of Bath and Wells. The month following he attended king Charles II at his death. He gave close attendance by the royal bed for three whole days and nights, watching at proper intervals to suggest pious and proper thoughts on so serious an occasion. In which time the Duchess of Portsmouth coming into the room, the Bishop prevailed with his majesty to have her removed; and took that occasion of representing to him the injury and injustice done to his queen so effectually, that his majesty was induced to send for the queen, and asking pardon, had the satisfaction of her forgiveness before he died. In the following reign he zealously exposed the progress of popery; and in June 1688 he, with five other bishops and the archbishop of Canterbury, was committed prisoner to the tower of London for subscribing a petition to his majesty against the declaration of illegitimacy. Upon the revolution he refused to take the oath to king William and queen Mary, on which account he was deprived of his bishopric. Her majesty queen Anne bestowed on him a yearly pension of 200*l.* to his death in 1710. He published several pious books. His charity was so great, that when he was bishop of Bath and Wells, having received a fine of 4000*l.* he gave a great part of it to

the French Protestants. He is taking way of preaching, and a great lover of music.

**KENTLM**, king of Merc 819, being an infant, his sister Q died hired a person, who was intrusted with his education, to make away; accordingly he leads him a wood, and murders him, as (says Malmsbury) was revealed in a dove, which dropped a written about it upon an altar at Rome.

**KENNETHUS** 41. the 69th of Scotland, succeeded Alpin his father in 823. Alpin fell in battle against the Picts, who joined English troops to drive the Scots from Britain; but now such a commotion happened among the Picts, that king Brutus disbanded the army, died for grief. Kennethus was at war upon the Picts immediately, a peace ensued for three years, last he prevailed upon the Picts the following stratagem to remove war. Having invited them all banquet, he continued the entertainment till late at night, so that they were necessitated to lodge in that room where they caufed. Being compassed, the king's kinsman of his own to cloath themselves with dry fish-skins, to enter hall, and speak through a long pipe as if he were sent from heaven; then war against the Picts. The Picts were seized with a religious upon the sight, which was considerably heightened by the noise stripping himself of his habit, withdrawing by a secret passage sudden. Next morning they accused the king, who told them he seen the same vision; so that war was declared. In the first engagement they fought gallantly on foot; at last the Scots obliged Picts to fly, and the next year Kennethus subdued all their dominions beyond the Forth, and sent the army afterwards with fire and spoiling neither sex nor age. He upon Dunsinane their king, &c

his whole force, and encamped on the banks of the Tay, where he offered to surrender all the country beyond the Forth; but the Scots would have all or none; so they came to a battle, and after a most bloody fight, the Picts were defeated, their king and most of his army slain, and the rest drowned in the Tay: Kennethus pulled the Forth, and put the Picts out of all condition to recover themselves any more, and the remainder fled into England, in an indigent condition. Then he began to renew the laws, to prevent licentiousness and luxury; he distributed the Pictish lands amongst his soldiers according to their merits, and then began the changing of names in counties and lordships. He confirmed the royal authority, and translated the marble chair to Scone, where his successors were crowned till king Edward I. of England, who took it away. He removed the episcopal see of the Picts at Abercromby to St. Andrews. In the 4th of his reign he overthrew the Picts, and lived in peace to the 20th, having enlarged his dominions from the islands of Orkades to Adrian's wall. He died in 894.

**KENNETHUS III.** 8oth king of Scotland, succeeded Calenus. He applied himself to reform the manners of the people, and suppressed theft, and robberies, without excusing the nobility themselves. He faithfully observed the league which his predecessors had made with the English; but his repose was quickly disturbed by the Danes. He got some forces together, and attacked them at the siege of Perth, at first with success, till the Danes published a watchword that none must ever hope to return to their camp unless they got the victory; whereupon they made a great shout, and assaulted the Scots with so much fierceness, that they got them to flight. The Scots meeting a countryman named Hay, with his two sons, at plough, were encouraged and assisted by him to rally

their troops, and turning back upon the Danes, gave them a total overthrow near Longcarty; hereupon Hay and his sons were honored, and taken into the nobility, and the glory of the victory ascribed to them alone. After this, Kennethus suppressed an insurrection of the islanders, but soiled his character by dispatching Malcolm, son of king Duffus, to make way for his own son to the crown, which he afterwards got established in a direct line; but his conscience tormenting him with guilt, the monks advised him to expiate it by largesses to themselves, visiting sepulchres, &c. and going to visit the tomb of Palladius, a lady called Fenela, caused him to be murdered, according to some of our historians, because by his new law he had excluded her kinsmen Constantinus and Grimus from the crown; however, he died in the 25th year of his reign, in 994.

**KENNET** (White) a learned English writer and bishop of Peterborough in the 18th century, bred at St. Edmund-hall Oxford, where he soon distinguished himself by his vigorous application to his studies, and by his translations of several books into English, and other pieces which he published. In 1693 Mr. Edmund Gibson, now bishop of London, dedicated to him Mr. Somner's treatise in answer to Chiffletius concerning the situation of *Pontus Euxinus*. In 1695 our author published his *Parochial Antiquities*. A sermon preached by him on the 30th of January 1703 at Aldgate exposed him to great clamour. It was printed under the title of *A compassionate inquiry into the causes of the civil war*. In 1706 he published his *Case of Improprieties*, and two other tracts on the same subject. In 1706 he published the third volume of the *Complete History of England*. In 1709 he published *A vindication of the Church and Clergy of England from some late Reproaches rudely and unjustly cast upon them*; and *A true Answer to Dr. Sackville's former*.



sermon. When the great point in Dr. Sacheverell's trial, the change of the ministry, was gained, and very strange addresses were made upon it, there was like to be a like artful address from the bishop and clergy of London, and they who would not subscribe it, were to be represented as enemies to the queen and her ministry. Dr. Kennet fell under this imputation. He was exposed to great odium as a Low-church man, on account of his conduct and writings. When he was dean of Peterborough, a very uncommon method was taken to expose him by Dr. Welton, rector of the church of White-chapel: for in the altar-piece of that church, which was intended for a representation of Christ and his twelve apostles eating the passover and last supper, Judas the traitor was drawn sitting in an elbow-chair, dressed in a black garment, between a gown and a cloak, with a black scarf and a white band, a short wig, and a mark on his forehead between a lock and a patch, and with a great deal of the air of Dr. Kennet's face. It was generally said, that the original sketch was for a bishop under Dr. Welton's displeasure. But the painter being apprehensive of an action of *Scandalum Magnatum*, leave was given to drop the bishop, and make the dean. This giving general offence, upon the complaint of others (For Dr. Kennet never saw it, or seemed to regard it) the bishop of London ordered the picture to be taken down. In 1713 he presented the society for propagating the gospel with a great number of books, suitable to their design, and published his *Bibliothecæ Americane Primordia*, and founded an antiquarian and historical library at Peterborough. In 1715 he published a sermon, intitled, *The Wickedness of the present Rebellion*, and afterwards several other pieces. In 1717 he was engaged in a dispute with Dr. William Nicholson, bishop of Carlisle, relating to some alterations in the bishop of Bangor's, (now

bishop of Winchester's) famous sermon; and disliked the proceedings of the convocation against that bishop. Upon the death of Dr. Cumberland bishop of Peterborough, he was promoted to that see, to which he was consecrated November 9th 1718. He sat in it more than ten years, and died the 19th of December in 1728. He was an excellent philologist, and a good preacher, whether in English or Latin, and well versed in the histories and antiquities of our nation, and much deserving of the church of England.

KENNETT (Basil) a learned English writer, and brother of the preceding, educated in Corpus Christi college in the university of Oxford, where he became fellow. In 1706 he went over chaplain to the English factory at Leghorn, where he met with great opposition from the Papists, and was in danger of the inquisition. He died in the year 1714. He published the *Lives of the Greek Poets*, the *Roman Antiquities*, and a volume of *Sermons* preached at Leghorn; and translated into English Puffendorf's treatise of the *Law of Nature and Nations*. He was a man of most exemplary integrity, generosity, piety and modesty.

KEPLER (John) one of the greatest astronomers of his age, was born at Wief in the country of Wirtemberg in 1571. He began his studies of philosophy at Tubingen in 1589, and two years after studied mathematics there under the famous Michael Mæstlin. He made so great a progress, that in the year 1595 he wrote an excellent book, which was printed at Tubingen the year following under the title of *Prodromus Dissertationum de proportione Orbium celestium, deque Causis caelorum numeri, magnitudinis, motuumque periodicorum genuinis & propriis*, &c. Tycho Brahe having settled in Bohemia, and obtained from the emperor all sorts of conveniences for the perfecting of astronomy, was so passionately desirous

of having Kepler with him, and wrote so many letters to him on that subject, that he prevailed upon him to leave the university of Gratz, and remove into Bohemia with his family and library in the year 1600. Kepler in his journey was seized so violently with the quartan ague, that he could not do Tycho Brahe all the services which he was capable of. He was even a little dissatisfied with the reserve which Tycho Brahe shewed towards him; for the latter did not communicate to him all he knew; and as he died in 1601, he did not give time to our Kepler to be very useful to him, or to receive any considerable advantage under him. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation by his works. The emperor Rodolphus ordered him to finish the tables of Tycho Brahe, which were to be called the Rodolphine Tables. Kepler applied himself to it vigorously; but unhappy are those learned men who depend upon the good humour of the intendants of the finances; a set of men, who in order to serve their prince well, are obliged to weary out by a thousand difficulties those who have pensions from him, and to leave him the reputation of liberality without its costing him much. The treasures were so ill affected towards our author, that he could not publish these tables till 1627. He died at Ratisbon, where he was soliciting the payment of the arrears of his pension.

KEPLER (Lew.) son of the preceding, physician at Konigsberg in Prussia, finished the impression of his father's *Somnium*, *Lunarque Astronomia*. It is said, the former furnished excellent hints to Descartes. His notions are sometimes very singular. One would imagine that he ascribed to the earth a soul endued with sense. And in truth, however odd that supposition may appear to be, it would be found very difficult to refute

it: for we are no more capable of knowing whether the earth be animated, than a louse is of knowing whether we are animated. A louse is contented with nourishing itself with what it sucks from the surface of our bodies: it knows not whether we think or not: it cannot even discover the inward springs which move us. Can we make any more discoveries with regard to the question, whether the earth thinks, and has sensations, which like ours determine certain inward springs to move in a certain manner? The analogy of nature seems to make this opinion not improbable; since every living thing is a habitation to other animated beings. And upon this supposition perhaps might be formed a new kind of physics that would very well account for many phenomena. I wish some genius would try what could be done with this hypothesis. It would at least be a pleasant folly of fancy.

KESLER (Andrew) a Lutheran divine, born at Cobourg in Franconia in 1595. He did not follow the profession of his father, who was a taylor, but applied himself to study, and distinguished himself by his wit and the progress he made, so much that John Casimir duke of Saxony, who had erected a *Schola Illustris* at Cobourg, gave him a pension. His sermons were very famous on account of his eloquence and learning. He wrote a great number of books, some in Latin, and others in High-Dutch.

KETTLEWELL (John) a learned divine in the 17th century, was descended from an ancient family in the North-riding of Yorkshire, bred in Edmund-Hall Oxford, and elected fellow of Lincoln-college. In 1673 he went into orders; but after the revolution was deprived of his living, on account of his refusal to take the oaths to King William and queen Mary. He published several works, and died of a consumption in 1695. He was a man of great candour, meekness, piety and charity.

KIDDER

**KIDDER** (Richard) a learned English bishop, was born in Suffex, and bred at Cambridge. In 1639 he took the degree of doctor of divinity. The same year he was installed dean of Peterborough; and in 1691 he was nominated to the bishopric of Bath and Wells, in the room of Dr. Thomas Kenn deprived for not taking the oaths to king William and queen Mary. He published several works: *The young Man's Duty. A Discourse concerning the Education of Youth. Charity directed*; and several other pious and valuable tracts. He was killed with his lady in his bed by the fall of a stack of chimneys at his house in Wells during the great storm, November the 26th 1703. The bishop, in the *Dissertation* prefixed to his *Commentary on the five Books of Moses*, having reflected upon Monsieur le Clerc, the latter wrote a letter of complaint to him in Latin. The bishop returned a very civil answer in the same language. Mr. Le Clerc wrote another letter. All these are published by Monsieur Le Clerc in his *Bibliothèque Choisie*. He published also a *Demonstration of the Messiah*.

**KILIANUS** (Cornelius) a native of Brabant, distinguished himself as an excellent corrector of the press at the printing-house of Plantin for fifty years. He likewise wrote several books which are esteemed. He wrote Latin verse pretty well. His apology for correctors against authors, an epigram of eighteen verses, is a proof of this.

**KING** (John) a learned English bishop in the 17th century, bred at Westminster school, and afterwards at Christ-church Oxford. He was appointed chaplain to queen Elizabeth. In 1601 he took the degree of doctor of divinity. In 1605 he was made dean of Christ-church, and was afterwards for several years vice-chancellor of Oxford. In 1611 he was advanced to the bishopric of London. Besides his *Lectures upon Jonah* delivered at York, he published several

sermons. King James I. used to style him *the king of preachers*; and lord chief justice Coke often declared, that *he was the best speaker in the star-chamber in his time*. He was so constant in preaching after he was a bishop, that unless he was hindered by want of health, he omitted no Sunday, whereon he did not visit some pulpit in London or near it. Soon after his death, the Papists reported, that he died a member of their church. But the falsity of this story was sufficiently exposed by his son Mr. Henry King in a sermon at St. Paul's cross soon after, and bishop Godwin in the *Appendix to his Commentarius de Pre-sulibus Angliæ*, printed in 1622, and by Mr. John Gee, in his book intitled, *The Foot out of the Snare*. His eldest son

**KING** (Henry) was bishop of Chichester. He was educated at Oxford, entered into holy orders, and became an eminent preacher, and was chaplain to king James I. In 1625 he took the degree of doctor of divinity. He was afterwards chaplain to king Charles I., and made dean of Rochester in 1638. In 1641 he was advanced to the see of Chichester. But tho' he was always esteemed puritanically affected, and had been promoted to that see, in order to please that party; yet upon the breaking out of the civil wars, and the dissolution of episcopacy, he was treated by them with great severity. He lived for the most part with Sir Richard Hobart, who had married his sister, at Langley in Buckinghamshire, by whom he was supported. At the restoration he recovered his bishopric. He published several works. He died October 1st 1669, and was interred on the south-side of the choir belonging to his cathedral of Chichester, where a monument was erected to him.

**KING** (William) a facetious English writer in the beginning of the 18th century, was well descended, being allied to the noble families of Clarendon



Clarendon and Rochester. He was elected a student of Christ-church from Westminster-school in 1681, aged 18. He afterwards entered upon the law line, and took the degree of doctor of civil law. In January 1694 he became secretary to the princess Anne, afterwards queen Anne. He soon acquired a considerable reputation as a civilian, and was in great practice. He attended the earl of Pembroke, lord lieutenant of Ireland, into that kingdom, where he was appointed judge-advocate, sole commissioner of the prizes, and keeper of the records, and vicar-general to the lord primate of Ireland; and was countenanced by persons of the highest rank, and might have made a fortune. But so far was he from heaping up riches, that he returned to England with no other treasure than a few merry poems and humorous essays, and retired to his student's place at Christ-church. He died on Christmas day 1712, and was interred in the cloisters of Westminster-abbey. His writings are pretty numerous. He wrote Animadversions on a pretended account of Denmark, wrote by Mr. Moleworth, afterwards lord Moleworth. The writing of these animadversions procured Dr. King the place of secretary to princess Anne of Denmark. He was furnished with memoirs for writing them by Mr. Brink, then minister of the Danish church in London, and Mr. Scheel, then envoy extraordinary in England from the king of Denmark. He tells us himself, that these animadversions had the honour not to be unacceptable to his royal highness prince George of Denmark; and when sent to Denmark, were by the king's order turned into French, and read to him as fast as they could be translated. They had two editions, one in Holland, and the other in Germany. He naturally hated business, especially that of an advocate; but made an excellent judge, when appointed one of the court of Delegates. His chief plea-

sure consisted in trifles; and he was never happier, than when he thought he was hid from the world. Yet he loved company, provided they were such as tallied with his humour. He would say a great many ill-natured things, but never do one. He was made up of tenderness and pity; and tears would fall from him on the smallest occasion. His education had been strict, and he was naturally of a religious disposition. He would never enter upon the business of the day, till he had performed his devotions, and read several portions of scripture out of the psalms, the prophets, and the New Testament, on which he would often make his remarks, taking a fresh piece of paper every morning in his hand, on which he always began with *οὐκ εἶμι, by God's Leave*; and this paper he kept at hand all day, to write down whatever occurred to his mind, or pleased his fancy.

KING (William) archbishop of Dublin in Ireland in the 18th century, was descended from an ancient family in the north of Scotland, whence his father removed in the reign of king Charles I, and settled in the county of Antrim in the north of Ireland, where our author was born. In 1674, he went into priest's orders. In 1679, he was promoted by his patron, Dr. Parker, archbishop of Dublin, to the chancellorship of St. Patrick. In 1687 Peter Manby, dean of London-Derry, having published at Dublin in 4to, a pamphlet, intitled, *The Considerations, which obliged Peter Manby, dean of London-Derry, to embrace the Catholic Religion; humbly dedicated to his Grace the Lord Primate of Ireland*, our author immediately wrote an answer. Mr. Manby, encouraged by the court, and assisted by the most learned champions of the church of Rome, published a reply under this title, *A reformed Catechism, in two Dialogues concerning the English Reformation, &c, in Reply to Mr. King's Answer,*

*Answer, &c.* Our author soon rejoined in *A Vindication of the Answer*. Mr. Manby dropt the controversy, but dispersed a loose sheet of paper artfully writ, with this title, *A Letter to a Friend, showing the vanity of this opinion, that every man's sense and reason are to guide him in matters of Faith*. Our author soon published his Answer. In 1689 our author was twice confined in the tower by order of king James II; and the same year commenced doctor of divinity. In 1690 he was advanced to the see of Derry. In 1691 he published at London in 4to, *The State of the Protestant of Ireland under the late king James's Government, &c.* "A history," says bishop Burnet, "as truly as it is finely written." He had by him at his death attested vouchers of every particular fact alledged in this book, which are now in the hands of his relations. However, it was soon attacked by Mr. Charles Lesley. In 1693 our author finding the great number of Protestant Dissenters in his diocese of Derry, encircled by a vast addition of colonies from Scotland, in order to persuade them to conformity to the established church, published *A Discourse concerning the Inventions of Man in the worship of God*. Mr. Joseph Boyle, a dissenting minister, wrote an answer. The bishop answered Mr. Boyle. The latter replied. The bishop rejoined. In 1702 he published at Dublin in 4to his celebrated treatise *De Origine Mali*. Mr. Edmund Law, M. A. fellow of Christ's college in Cambridge, afterwards published a complete translation of this with very valuable notes, in 4to. In the second edition he has inserted by way of notes a large collection of the author's papers on the same subject, which he had received from his relation after the publication of the former edition. Our author, in this excellent treatise, has many curious observations. He asserts and proves that there is more good in the earth than moral

evil. There are ten good acts, says he, done by those we call bad men for one ill one. A sermon by our author, preached at Dublin in 1709, was published under the title of, *Divine Predestination and Foreknowledge consistent with the Freedom of Man's Will*. This was attacked by Anthony Collins; 863j is a pamphlet, intitled, *A Vindication of the Doctinal Attributes*. In some Remarks on the archbishop of Dublin's sermon, intitled, *Divine Predestination, &c.* He published likewise *A Discourse concerning the Consecration of Churches; showing what is meant by dedicating them, with the Grounds of that Office*. The archbishop's heirs intend to publish all his works together, with his life prefixed.

KING (Peter) lord high chancellor of Great Britain in the 13th century, was descended of a good family of that name in Somersetshire, and son to an eminent grocer and baker in the city of Exeter in Devonshire. He born at Exeter in 1269, and lived up for some years to his father's business; but his inclination to learning was so strong, that he laid out all the money he could spare in books, and devoted every moment of his leisure hours to study; so that he became an excellent scholar before the world suspected any such thing, and gave the public a noble proof of his skill in the church-history, in his *Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first 500 years after Christ*. Faithfully collected out of the extant writings of those ages, London 1691 in 8vo. His acquaintance with Mr. Loeche, to whom he was related, and who left him half his library at his death, was of great advantage to him; by his advice, after he had studied some time in Holland, he applied himself to the study of the law, in which profession his learning and indefatigable diligence made him soon taken notice of. In the two last parliaments during the

reign of king William, and in five parliaments during the reign of queen Anne he served as Burgess for Beer-Alston in Devonshire. In 1702 he published at London in 8vo, without his name, his *History of the Apostles Creed. With critical Observations on its several Articles*, which is highly esteemed. In 1708 he was chosen recorder of the city of London; and the September following was knighted by queen Anne. In 1710 he was one of the managers of the house of commons at the trial of Dr. Sacheverell. In 1714 he was appointed lord chief justice of the Common-pleas; and the April following was made one of the privy-council. May 25th 1715 he was created a peer of England by the title of lord King, baron of Ockham in Surrey; and June the first following was appointed lord high chancellor of Great Britain; in which post he continued till November the 29th 1733, when he resigned the seals, which were given to Charles Talbot, esq; afterwards lord Talbot. Some time before his death he was troubled with a paralytic disorder; and July 22d 1734, he died at Ockham in Surrey. There are some letters between the lord King, and Mr. Edmund Elys, written in 1672, upon the subject of the *Enquiry into the Constitution*, printed in the *Letters on several Subjects*, published by Mr. Elys at London 1694 in 8vo.

KIRCHER (John) a native of Tübingen in the duchy of Wirtemberg, studied with great success in the university of his own country, and gave very great hopes; but having chosen another kind of life, and not seeing any probability of a good settlement, left the religion for that of Rome, and went into Hungary about the year 1640. He published according to custom the motives of his change. Several answers were made to them.

KIRCHER (Athanasius) a Jesuit of Fulda, a famous philosopher and mathematician in the 17th century. When the Swedes entered Germany,

he retired to France to avoid troubles, and staid some time in the Jesuit's college at Avignon; and from thence went to Rome, and writ many excellent treatises.

KIRCHMAN (John) who gained a reputation by his works, was born at Lubeck January 18, 1575. He studied in his native place till he was eighteen years old, when he went to Francfort on the Oder, where he continued four years, hearing diligently his professor's lectures, and being very averse to all the diversions and debaucheries, in which most of the scholars use to lose their time. He studied afterwards in the university of Jena, and then in that of Strasburg. He had a great mind to travel, but was obliged to restrain his desire, not being rich enough to support the expences of it. But it was not long before he could gratify his inclination; for a burgomaster of Lunenburg chose him to accompany his son into France and Italy: he returned into Germany in 1602, and stopping at Rostock he gave there such proofs of his learning, that the next year he was appointed professor of poetry. The work which he published in 1604, on the burials of the ancient Romans, gained him the reputation of a learned man, and was perhaps also the occasion of his meeting with a very good match as soon as he wished. For he had no less a desire to encrease mankind by the offspring of his body, than to improve literature by that of his mind. It was a particular happiness to him to meet with a wife the same year he set up for an author; especially since the wife he met with made him compass his designs, for he got many children by her, and they lived together in great union and friendship. He was, after teaching youth in his own house, made rector of the university of Lubeck, the duties of which he performed with the utmost application the remainder of his days, tho' all the irregularities of the students are charged upon him. He died



March the 20th 1643, and left a great many works behind him.

**KIRSTENIUS** (Peter) professor of physic at Upsal, and physician extraordinary to the queen of Sweden, was born at Breslaw in 1577. He studied Greek, Latin, Hebrew, and Syriac, and natural philosophy, anatomy, botany, and other sciences. Being told a man could not distinguish himself in physic, unless he understood Avicenna, he applied himself to the study of Arabic; but designed not only to read Avicenna, but also Mesue, Rhazes, Abenzoar, Abukasis and Averroes. He was confirmed in that resolution by Scaliger and Casaubon, who judged him proper to make a great progress in that language, to the great advantage of the republic of letters. He visited Spain, Italy, England, and did not return home from his travels till after seven years. Soon after his return into Sillesia, he went to Jena and married there. He was afterwards chosen by the magistrates of Breslaw to have the direction of their college and of their schools. A fit of sickness having obliged him to resign that difficult employment, with which he was also much disgusted, he applied himself chiefly to the practice of physic. He went with his family into Prussia. He accompanied the chancellor Oxenstiern into Sweden, where they did him the honour to appoint him professor of physic in the university of Upsal in 1636, and physician to the queen. His body was not so vigorous as his mind. He died in 1640. But before his death he published several works. It is observed in his epitaph that he understood twenty-six languages.

**KNOT** (Edward) born in Northumberland in England, entered among the Jesuits at the age of twenty six, being already in priest's orders. This happened in the year 1606. He taught a long time at Rome in the English college; and was afterwards appointed sub-provincial of the

province of England, and was sent provincial thither. He was twice honoured with that employment. He was present as provincial at the general assembly of the order of Jesuits held at Rome in 1646, and was chosen definitor. He died in 1696. He published several pieces, among the rest, *Mercy and Truth: or Charity maintained by the Catholics*, against Dr. Potter, who had charged the church of Rome with wanting charity, because the asserts that a man cannot be saved in the Protestant communion. His *Monita utilissima: or most useful Advices to the Fathers of the English Mission*, have not been printed for some political reasons.

**KNOX** (John) a minister of Scotland, was one of the chief instruments and promoters of the reformation in his own country in the 16th century. He had been a disciple of John Major, one of the most acute schoolmen of those times. He followed his master's steps so well when he taught the school-divinity, that in some things he subtilized upon it even better than his master himself. But having examined St. Jerom and St. Augustin's works, it altered his taste entirely, and he applied himself to a plain and solid theology. He discovered a vast number of errors, and published *A Confession of Faith*, which made him pass for an heretic. He was imprisoned, and would have lost his life at the place of execution, had he not been so happy as to make his escape. He retired into England, where he was so much esteemed by king Edward, that he might have been promoted to a bishopric if he had had a mind to it: but he fell into a great passion when it was offered to him, and refused it as favouring of Antichristianism. After that prince's death he retired from England, that he might not fall into the hands of persecutors, and went to Franckfort; and thence to Geneva, where he presided to the refugees of his own country and engaged in a great friendship w



John Calvin. He returned into Scotland in the year 1559, and laboured with an extraordinary zeal to establish there the doctrine of the Protestants, both by his preaching and by his writings. His enemies having obliged him to leave Edinburgh, he retired to St. Andrews, where the devil raised a great many adversaries against him, chiefly when he had declared against some persons who conspired against the royal family. The news of the slaughter committed on the Protestants on St. Bartholomew's day, overwhelmed him with grief; but he was comforted soon by the good turn things began to take in Scotland. They that had been banished were called back to Edinburgh; he was one of them, and began to preach and perform his pastoral functions again. The colleague he desired to have was granted him, and he installed him November 9, 1572, which was the last sermon he preached. He fell sick soon after, and died November 24, 1572, aged 57 years. The English Episcopalians agree with the Polish writers, in representing him as an apostle who established his reputation by fire and sword, and who taught the most seditious doctrines. But the extravagant impertinency of those who have slandered him, sufficiently vindicate his memory. Whitaker says, "that according to the opinion of all the Scots, he had" a prophetic and apostolical spirit.

KNUZEN (Matthias) born in the country of Holstein, carried his madness to such a height, that he publicly maintained Atheism, and undertook long journeys to make Proselytes. He was a turbulent man, and first preached his impious notions at Koenigsberg in Prussia. He boasted that he had a great many followers in the chief cities in Europe, and even 700 at Jena only. The followers of that sect were called *Conscientiaris*, because they asserted there is no other God, no other religion, no other laical magistracy, but *Conscience*,

which teaches every man the three fundamental principles of the law of nature: *to hurt nobody; to live honestly; and to give every one his due.* Several copies of a letter of his from Rome, were spread abroad, containing the substance of his system. It is to be found entire in the last editions of Micælius. This sect sprung up about the year 1673. John Musæus, a Lutheran professor, refused him. There was a work printed at Wirtemberg in 1677, which joins Des Cartes with Knuzen, as two Atheists. *Exercitationes Academicæ II de Atheismo, Renato Des Cartes & Matthæo Knuzen oppositæ.*

KOEMPER (Engelbert) was born in 1651 at Lemgow in Westphalia. After studying in several towns, he went to Dantzick, where he made some stay, and gave the first public specimen of his proficiency by a dissertation, *de Moseisæis divitiis.* He then went to Thorn, and from thence to the university of Cracow, where he took his degree of doctor in philosophy; after which he went to Koenigsberg in Prussia, and staid there four years. He next travelled into Sweden, where he soon began to make a figure; and being appointed secretary of the emperor to the sophi of Persia, he set out for Stockholm with the presents for that emperor, and went thro' Aaland, Finland, and Ingermanland to Narva, where he met Mr. Fabricius the ambassador, who had been ordered to take Moscow in his way, whither he arrived, after meeting with great difficulties; and made his public entry the 7th of July. The ambassador having ended his negotiations at the Russian court, set out from Moscow on his way to Persia. During their stay in Georgia, Dr. Koemper went in search of simples, and of all the curiosities he could meet with in those parts. The expresses sent to the Persian court being returned, Mr. Fabricius set out thither, and arriving at Ispahan, was not admitted to audience till the 30th

of July. During their stay, which was near two years, at Ispahan, Dr. Kämpfer, whose curious and inquisitive disposition suffered nothing to escape him unobserved, made all the advantages possible of so long an abode in the capital of the Persian empire. The ambassador having ended his negotiations towards the close of 1685, and preparing to return into Europe, Dr. Kämpfer chose rather to enter into the service of the Dutch East-India-company, in quality of chief surgeon to the fleet, then cruising in the Persian gulph. He arrived at Benderabassi in November 1685, and was seized with a violent fit of sickness. He left this city June 1688, when he went a-board the fleet, which, after touching at many Dutch settlements, came to Batavia in September 1689. Dr. Kämpfer here applied himself chiefly to natural history. Hence he set out for Japan, in quality of physician to the embassy, which the Dutch East-India company sends once a year to the Japonese emperor's court. He quitted Japan to return to Europe in 1693. He staid near a month at the cape of Good-Hope, and arrived at Amsterdam the October following. In 1694 he took his degree of doctor of physic at Leyden, on which occasion he communicated, in what are called inaugural Theses, ten very singular and curious observations made by him in foreign countries. He shewed in these the famous *Agnus Scythica*, or *Borometes*, a pretended plant animal, to be a mere figment. Another curious thing he discourses on in them, is the Japonese way of curing the cholic by the Acupuncture or needle-pricking. He intended to digest his memoirs into proper order; but was prevented by the business he was engaged in, by the count de Lippe's doing him the honour to make him physician to him and his family. His *History of Japan* is much esteemed; for which the public is obliged to that great encourager of learning Sir Hans Sloane,

who purchased, for a considerable sum of money, all our author's curiosities both natural and artificial; as likewise all his drawings and manuscripts; and prevailed with the late learned Dr. Scheuchzer, to translate the Japonese history abovementioned into English, which he has done in such a manner as does the greatest honour to his memory.

KOORNHERT (Theodore) a native of Amsterdam, and secretary to the city of Harlem in the 16th century, made himself famous by some very extraordinary works relating to religion. He was one of those spiritualists or Enthusiasts, who imagine all the sects among the Christians were corrupted many ages ago, and that no man has a right to take upon him the office of a minister without an extraordinary mission, supported with miracles. And accordingly he openly condemned Luther and Calvin's undertakings, tho' he acknowledged that the church of Rome was not the true church. He wished that all the Christian sects would unite by way of *Interim*, till God should be pleased to raise reformers in all respects like the apostles. He was considered as so great a disturber of religion, that the magistrates of Delft banished him their city, and the states of Holland came to some resolutions, which made him complain that they had revived the inquisition. Nothing, in his opinion, was more inconsistent with reason and with the gospel, than the persecuting of those who are not of the religion established by law. He wrote upon this subject against Beza and Lipsius. He died in 1590, acknowledging the truth of predestination, which he had so strongly opposed. An edition of his works was published in 1630, in three volumes folio.

KOTTERUS (Christopher) was one of the three fanatics, whose visions were published at Amsterdam in 1657, with the title of *Lux in tenebris*. He lived at Spottaw in Silesia, and his visions began in 1616.

He

He fancied he saw an angel under the form of a man, who commanded him to go and declare to the magistrates, that unless the people repented, the wrath of God would make dreadful havoc. The elector Palatine, whom the Protestants had declared king of Bohemia, was introduced in these visions. Kottorus waited on him in Breslaw in December 1620, and informed him of his commission. He went to several other places, and at last to the court of Brandenburg. He got acquainted the same year with Amos Comenius, who did all that lay in his power to promote his prophecies. Now as most of these things related to prefaces of felicity to the elector Palatine, and unhappiness to his Imperial majesty, the emperor's fiscal in Silesia and Lusatia, got him seized. He was examined and thrown into a dungeon; at last he was set on the pillory, and banished the emperor's dominions not to return upon pain of death. Upon this he went to Lusatia, at that time subject to his electoral highness of Saxony, and lived there unmolested till his death, which happened in 1647.

KUHLMAN (Quirinus) was one of the visionaries of the 17th century, born at Breslaw in Silesia in 1651. He gave great hopes by his early progress in his studies; but it was interrupted by a sickness, under which he laboured at 18 years of age. He was thought to be dead on the third day of his illness. But that day he had terrible visions. Two days after he had more. He had no longer any taste for prophetic learning. At nineteen he left his country, and went to travel. He had published at 15 a book of examples, and a treatise of morality. At last he would have no instructor but the Holy Ghost. He met in Holland with Behme's works, of which he had never heard before. The reading of them was like oil thrown into the fire: he was surprised that Behme should have prophesied of things, of which nobody but Kuhl-

man himself had the least knowledge. There was at that time in Holland one John Rothe, who undertook to prophecy. Our author wrote to him in the most humble manner, styling him a man of God, John III, and the son of Zacharias. He desired the assistance of his knowledge, and pronounced a woe against those who did not hearken to him. He dedicated to him his *Prodromus quinquennii mirabilis*, printed at Leyden in 1674. He wandered a long time in England, France and the East, and at last was burnt in Moscow 1689, on account of some predictions that were actually seditious. There was a picture of him with so many titles, that the monarchs of the east never assumed more. One may see the magnificent promises and vast designs of this fanatic in Morhof's *Polybistor*.

KUSTER (Lodolf) a very learned writer in the 18th century, was born at Blomberg in Westphalia. When he was very young he was upon the recommendation of baron Spachheim, appointed tutor to the two sons of the count de Schwerin, prime minister of the king of Prussia, who, upon our author's quitting that station, procured him a pension of 400 livres. He was promised a professorship in the university of Joachim. Till this should be vacant, being then but twenty-five, he resolved to travel. He read lectures at Utrecht; and having made some money, he went into England, and from thence into France, where he collated Suidas with three manuscripts in the king's library, which furnished him with a great many fragments that had never been published. He was honoured with the degree of doctor by the university of Cambridge, which made him several advantageous offers to continue there; but he was called to Berlin, where he was installed in the professorship promised him. He quitted this post, and went to Holland, where he lived at Amsterdam for some time; from thence he removed to Rotterdam.



dam. Afterwards he went to Antwerp, to confer with the Jesuits about his doubts with regard to religion; and being brought over by them to the Roman Catholic religion, he abjured that of the Protestants. The king of France rewarded him with a pension of 2000 livres; and as a mark of distinction, ordered him to be admitted supernumerary associate of the academy of inscriptions. But he did not enjoy this new settlement long; for he died on the 12th of October 1716, of an abscess in the pancreas, aged 46. He was a great master of the Latin tongue, and wrote well in it; but his chief excellence was his skill in the Greek language, to which he almost entirely devoted himself. He considered the history and chronology of Greek words (these were his usual expressions) as the most solid entertainment of a man of letters. Upon this account he despised all other parts of learning. It is said that this zealous grammarian meeting one day with Mr. Bayle's *Commentaire Philosophique*, he threw it down, and said, "This is nothing but a book of reasoning: *non sic itur ad Astra*."

## L.

**L**ABBE (Louisa) a courtesan of Lyons. Her charms were so great, that her cotemporaries have lavished every kind of applause on her. She entertained at her house lords, gentlemen, and other persons of merit, with conversation, with music both vocal and instrumental, in which she was excellently well skilled; with the reading of good Latin, Italian, and Spanish authors, with which her closet was abundantly stocked, and with the most delicious sweet-meats. In a word, she used to communicate to them the most secret things she had; and to say all in a word, was

free of her body to such as would pay for it: however, not to all, and upon no account to mechanics, and persons of a low way of life, tho' they would have given her ever so much. She was particularly fond of learned men; who were so much in her good graces, that she preferred them before any nobleman of the highest distinction; and she would rather have indulged a favour to the one gratis, than to the other for a great sum of money. All the compositions she left are comprised in a book, which is extremely scarce, intitled, *Ouvrages de Louise Labé, Lionnoise, Lion, Jean de Tournes 1556*; in which is, *The Conquest of Love and Folly*.

LABBE (Philip) born at Bourges in France 1607, professed philosophy, divinity and the languages with great applause. He died March 25, 1667, aged 60, a laborious man and a good critic. He wrote *Nova Bibliotheca M. S. Librorum*, in two vol. folio. *De Byzantinæ Historiæ Scripturibus, Galeni Vita, Bibliotheca Bibliothecarum. Concordantia Chronologica, &c.* He begun the last edition of the council, and died while the 9th volume was printing; they are finished off in 17 vol. by father Cossart.

LABERIUS (Decimus) a Roman knight, who had a wonderful faculty at making *Mimi* or farces. He did not dare to refuse Julius Cæsar, who was desirous he should play one of those pieces, tho' extremely unsuitable to his age and condition. But power, as Macrobius says, not only when it invites, but also when it supplicates, compels; and therefore Laberius declared himself in the prologue to have been compelled by Cæsar, which ends thus:

\* For, can I any thing refuse to him,  
\* To whom the Gods themselves  
can nought refuse?

He presently after had his revenge in some measure, in the character of  
Syrus,

Syrus, who, as tho' he were whipped, and running away, cried aloud,

' Our darling liberties we (Romans)  
' lose.

And added a little after

' He must fear many men, whom  
' many fear.

At which words, all the spectators turned their eyes on Cæsar, perceiving that he was affected with that railery. On this account Cæsar turned his favour to another poet Publius. This person coming to Rome during the time that Cæsar exhibited games, challenged all the dramatic writers to vie with him: they accepting the challenge, he was victorious over all of them; and among others Laberius, which made Cæsar, smiling, say,

' Crown'd with my favour, thou  
' old bard (Laberius)  
' By Syrus art o'ercome.'

Immediately after which he bestowed the palm on Publius, and gave Laberius a gold ring, and five hundred sesterces. Laberius wrote some time after, a Mime or farce, wherein he declared, that success is as doubtful on the stage as elsewhere; and that if he had fallen from the first rank, his successor would meet with the same disgrace. After Laberius had played his pieces, and Cæsar had presented him with a ring, and gave him leave to retire, he went to look for a place among the knights; but they ordered it so that he could meet with none. Cicero seeing him perplexed, said, *I am crowded, otherwise would have made room for you.* "It is surprising," replied the other, that you, who used to sit on two seats, should be crowded." Cicero laughed at Laberius, and the great number of newly created senators, whose number had been greatly augmented by Cæsar. But the answer accused him

of trimming. i. e. of not being a true friend either of Pompey or Cæsar. Horace mentions his verses. He died ten months after Julius Cæsar.

LABOURLOTTE (Claude) one of the bravest captains of his age, owed his fortune entirely to his bravery; he being of so low an extraction, that it is still doubted whether he was a native of Lorraine or Franche Comte. He passed thro' all the military degrees, till he rose to be commander of the Walloon troops in the Spanish service. He was more fortunate than judicious; he never engaging more willingly in an enterprise, than when it was extremely dangerous. He was wounded on several occasions; and at last was killed by a musket-ball July 1600, as he was making an entrenchment between Bruges and Fort-Isabella. He had a great share in the barbarous actions, which the troops of the admiral committed in the territories of the emperor in the year 1598.

LACHESIS, the youngest of the three destinies that holds the distaff of life, whilst her sister Clotho spins the thread, which Atropos cuts off.

LACTANTIUS (Lucius Cælius Firmianus) lived in the 3d century, and at the beginning of the 4th, born at Fermo a city of the marquise of Ancona. Arnobius taught him rhetoric, and he was afterwards professor at Nicomedia. The emperor Constantine made him preceptor to his son Crispus Cæsar. He was looked upon as one of the most eloquent men of his time, and therefore called the Christian Cicero. He died in a very mean condition according to Eusebius. He writ books of *Institutions. De Mortibus Persecutorum, &c.* His works were printed at Oxford in 1684. Several affirm he is not without errors.

LACYDES, a Greek philosopher and native of Cyrene, was the disciple of Arcesilas, and his successor in the academy. He was very poor in his youth, and nevertheless gained great repu-

reputation by his intense application to his studies; not to mention that he spoke in a very graceful manner. He taught in a garden, which Attalus king of Pergamus had caused to be made. This king, sending for him to court, he answered, that the pictures of kings should be viewed at a distance. He taught philosophy twenty six years, and gave up his employment to his disciples. He imitated his master in taking a pleasure in doing good, without caring to have it known. A goose had so particular an affection for him, that it used to follow him by night as well as by day. When it died, Læcydes solemnized its funeral obsequies with as much magnificence as if it had been his son or brother. He died of a palsy occasioned by drinking to excess.

**LÆSTRYGONES** a very brutish people in Italy near Cajeta. Their capital city was Formia. Homer calls it Læstrygonia, or the city of Lamus, because built by Lamus son of Neptune king of the Læstrygones. Antiphates, who reigned there when Ulysses landed, was a very cruel man, who would have devoured all Ulysses's deputies, had they not made their escape after they had been witnesses to the dismal fate of one of their number. They passed for man-eaters.

**LÆLIUS**, a Roman consul and great orator, surnamed the Wise, was a familiar friend of Scipio, with whom he went to Africa.

**LÆVIUS**, a Latin poet. It is not well known when he lived, but probably he was more ancient than Cicero. He had made a poem, intitled, *Erotopægnia*, i. e. *Love-Games*. Ausonius quotes two lines of it. Apuleius also quotes six lines of the same poet, but he does not tell from what work he borrowed them. Lævius had also composed a poem, intitled, *The Centaurs*, which Festus quotes under the word *Petrarum*.

**LAIS**, a famous courtesan, born at Hyccara in Sicily. She was carried into Greece, when her native

place had been plundered by Nicias general of the Athenians. She settled at Corinth, which was the most proper city in the world for women of her trade, and she gained such reputation there, that there never was a courtesan who enticed more people to her than she did. The most illustrious orators, and even the most unscrupulous philosophers fell in love with her. All the world knows that Demosthenes went on purpose to Corinth to pass a night with her; but was disgusted by the high price she put upon her favours. It is also well known how strong a passion Diogenes the Cynic had for her; and notwithstanding his poverty and slovenliness, he found her very kind. Some say she did not love him, and that being ridiculed on that account, he answered, "I do not imagine the wine I drink, or the fishes I eat love me, and yet I take a pleasure in feeding upon them. Epicurus wrote some verses, in which he abused her cruelly, saying, "When she was young, she was proud; but now being old it is the easiest thing in the world to have one's will of her. She admits all indifferently to her embraces; nay, she is so humble and meek, that she even begs for the courtesy." Claudian reproaches her with becoming a bawd in her old age, in Eutrop. L. I. ver. 90. Some say she died in the venereal act. A glorious death for a person who had consecrated herself to the service of the goddess Venus; it was dying in the bed of honour, and when she was giving signal proofs of her loyalty. It is as when a warrior is killed in battle. There is a pretty epigram in Ausonius on her looking-glass. It is said Apelles had her maidens' portrait, and taught her her trade. Myron the statuary, venerable by his hoary hairs, went to her, and asked to lay one night with her. He was sent back without hardly any hearing. He imagined, that if he could content himself with brown hairs, he would certainly



certainly gain his point. He altered the colour of his hair, and returned to Lais. *You fool, said she, you ask me a favour, which I have already refused to your father.* She could not conquer the philosopher Xenocrates's continency. She laid a wager that she would tempt him. She feigned to be frightened, and took sanctuary in his house, and continued there all night, but he did not touch her. When she was called upon to pay the wager, she said, she did not pretend to lay a wager about a mere block, but about a man.

LAIUS, son of Labdacus king of Thebes, married Jocasta, by whom he had Oedipus; but understanding by the oracle he should be killed by his own son, he delivered the babe to one of his guard to make it away, who bound the infant's legs with a twisted twig, and hanging him on a tree, left him there to perish with hunger; but Phorbus, shepherd to Polybius king of Corinth, found him and presented him to the queen, who bred him up, and Oedipus fulfilled the oracle.

LAMBECIUS (Peter) born at Hamburg in 1628, one of the most learned men in his time. He went very young to study in foreign countries, at the expences of his uncle the learned Luc Holstenius. He made such progress, that at the age of nineteen he published a work, which was extremely applauded. He was chosen professor of history at Hamburg in 1652, and rector of the college of that city in 1660. He had taken his degree of doctor of law in France before. He suffered a thousand vexations in his own country, because his enemies charged him with Atheism, and censured his writings bitterly. He took a journey to Vienna, and thence to Rome, and publicly professed there the Roman Catholic religion. He returned to Vienna in 1662, and was kindly received by the emperor, who appointed him his library-keeper; and afterwards his

library-keeper in chief, with the title of his counsellor and historiographer, in which employment he continued till his death, and gained a great reputation by the works he published. *An Essay of Observations on Aulus Gellius. The Antiquities of Hamburg. Remarks on Celsus's Antiquities of Constantinople, &c.*

LAMBERT (Francis) a Franciscan friar born at Avignon, one of the first in France, who left his convents to embrace the Lutheran religion. He arrived at Wittemberg in January 1523. He taught divinity, and set out with explaining the prophecy of Hosea. The Commentary he wrote on this prophet was printed at Strasbourg in 1525. He dedicated it to Frederic duke of Saxony; and inserted in it an account of the martyrdom of John Castellanus, who had been burnt at Mentz because he followed the reformed religion. He wrote a treatise, *Of man's will being really enslaved, against the impious assertions of free-will.* He had a great share in Luther's esteem; and was one of the chief persons whom the landgrave of Hesse employed to establish the reformation in his dominions.

LAMBINUS (Dionysius) born at Montrevil in Picardy in the 17th century. He made a vast progress in the polite part of learning, which raised him many illustrious friends. At Paris he was made Regius-professor of philology, and of the Greek tongue, which he taught at Amiens. He writ Commentaries upon Plautus, Cicero, Lucretius and Horace, &c. with several translations, and died in 1572, of grief, aged 56.

LAMECH, descended from Cain in a direct line, was in the seventh generation, reckoning from Adam. It is observed in the holy scripture that he had two wives, the one named Ada, and the other Zilla; it is imagined there is some hidden mystery in this, and that it is designed to shew us whence polygamy had its first rise. It begun in the wicked posterity

sterity of Cain, and that too by such a man as Lamech, who himself tells his wives that he would kill a man. Some commentators are of opinion, that Lamech asserts he had killed Cain, and Tubal-Cain; the one by a wound, and the other, the boy, by bruises which rendered him black and blue.

**LAMECH** the son of Methuselah, and father of Noah, the ninth person after the creation including Adam.

**LAMIA**, Neptune's daughter. The Greeks asserted that the Africans had called her Sibylla, that she was the first woman that ever prophesied, and that Jupiter had a daughter by her called Hierophyle, who was one of the Sibylls. Others assert that Lamia was a beautiful African woman by whom Jupiter got several children, all which Juno destroyed out of jealousy, which gave their mother such a terrible grief, that she not only became ugly, but even so cruel that she used to murder other people's children. This gave rise to the vulgar traditions which the poets followed in their tragedies. Horace gives them very good advice upon this subject in his Art of Poetry. It is said of Lamia, or the Lamiae, that they could take or leave their eyes when they pleased. Plutarch borrows from hence a very good emblem of curiosity and self-love. Those who curiously pry into the defects of others, tho' they make no use of their sight to discover their own vices, are like Lamia, says he, who was blind at home, but when she designed to go abroad, took her eyes out of a box she kept them in.

**LAMIA** a celebrated courtesan, the daughter of an Athenian, named Clesnor. She was by trade a player on the flute, and became the concubine of Ptolemy the first of that name king of Egypt. She was taken with several of her companions in the feast in which Demetrius Poliorcetes gained the victory over Ptolemy near the island of Cyprus. Being carried

to Demetrius, he was so pleased with her, tho' she began to be in a declining age, that she was ever after the most beloved of his mistresses. He loaded her with so many favours, that she was able to live in a very magnificent manner. She excelled in witty sayings and repartees. As the Athenians carried their flattery to Demetrius to the most extravagant impieties, they built a temple to this Lamia, under the name of **VENUS LAMIA**.

**LAMPONIANO** (John Andrew) descended from an illustrious family in the Milanese, was one of the three servants of Galeazzo Sforza, duke of Milan, who conspired against that prince, and killed him in St. Stephen's church December 1476. He was exasperated against this prince for not favouring him in a law-suit, and expected to find his account in a revolution in the state. His two accomplices were Charles Visconti and Jerom Olgiati. Lamponiano gave this prince the two first strokes. Peter Crinitus wrote verses to the honour of this assassin. It is said that this duke of Milan was adorned with eminent qualities, and governed his dominions like a good prince, without any other blemish than lewdness, in which he could so much the easier indulge himself, as the ladies of his court took a pride in their amorous intrigues. Paul Jovius has left the most shocking description of the corrupt morals of the women of that country. They thought that to practise chastity was not to know the world, it was, according to them, to behave like young girls.

**LANCELOT** (Clausius) a Benedictine monk, born at Paris. Having studied very well in his youth, he was entrusted with the education of a child of quality, and retired afterwards to the abbey of Port-Royal in the Fields, where he taught polite learning with good success. Some years after he entered monk in the abbey of St. Cyran, being very intimate

mate then with the late abbot de Barce, at whose death this society was suppressed, and the monks dispersed, and Don Claudius Lancelot was sent into banishment in Lower-Brittany, where he died two or three years after. He wrote several good books; but not putting his name to them, they were ascribed to the gentlemen of Port-Royal in general. Such as *The new Method to learn the Latin and Greek Tongues*. *The Garden of Greek Roots*. *A Treatise of the Hemlock*, an ancient measure which contained about eight ounces of liquor, &c.

LANDA (Catherine) a learned woman. When she was very young she wrote a letter in Latin to Peter Bembo in the year 1526, which is printed among those of that writer, with his answer to it. She was of Placenza, very beautiful as well as learned, the sister of count Augustine Landa, and wife of John Fermo Trivulzio.

LANDO (Hortensio) a physician born at Milan, lived in the 16th century. He is author of several works, and took a delight in publishing them under fictitious names. He is thought to be the author of a dialogue under the name of *Philalethes*, against the reputation of Erasimus. He wrote two dialogues, which have been falsely ascribed to cardinal Alexander, viz. *Quere basiford*, and *Cicero recalled*.

LANFRANCUS, an Italian, born at Pavia, and at last archbishop of Canterbury in 1070. He disputed against Berengarius, in the council held at Rome in 1059, and wrote against him concerning the real presence in the eucharist. Thomas archbishop of York coming to be consecrated by archbishop Lanfranc, was refused, unless he would give him an oath of canonical obedience in writing, which he denied, unless Lanfranc would produce records to prove his claim; this being done, he refused yet; but it was afterwards determined in favour of Canterbury. He had

other disputes, &c. and died May 24, 1089. He was a public-spirited man, and continued archbishop nineteen years.

LANGBAINE (Gerard) a learned English writer in the 17th century, educated in Queen's-college Oxford, and afterwards fellow; then elected keeper of the Archives of the university; and then provost of his college. In 1646 he took the degree of doctor of divinity. His writings shew him to have been a man of extensive learning. He was highly esteemed by archbishop Usher, Selden, and other great men of that age. He settled 24*l.* per annum on a free-school at Barton-Kirke in Westmoreland, the place of his nativity.

LANGBAINE (Gerard) son to the preceding, was bound apprentice to a bookseller; but entered afterwards a gentleman-commoner of university-college in Oxford, where he was first idle, but being a man of parts he afterwards took up and lived for some years a retired life near Oxford, and improved much his natural and gay genius that he had to dramatic poetry, and at first wrote little things without his name set to them, which he would never own. But he afterwards published some works which he owned, as *The Honour: a discourse of Horsemanship*, which is subjoined to the third edition of the *Gentleman's Recreation*, in four parts, written by colonel Cook, who attended king Charles I. at Newport in the isle of Wight, during the treaty between his majesty and the parliament, and was there when the king was carried thence to Hurst-castle in November 1647; where his majesty commanded him to commit to writing the manner of his seizure, which he did.

LANGIUS (Paul) a German monk, who would be but little known by the chronicle he composed, had he not inserted in it great complaints against the lives of the clergy, and bestowed eulogies on Martin Luther.



ther. This is the reason why the Protestants have quoted him so often.

LANGIUS (Rodolph) a gentleman of Westphalia, and provost of the cathedral church of Munster towards the end of the 15th century, distinguished himself by his learning, and his zeal for the restoration of polite literature. He was sent to the court of Rome by the bishop and chapter of Munster, under pope Sixtus IV, acquitted himself very well of his commission, and came back with letters from that pope, and from Laurence de Medicis, which made him still more considered than he was before, by those who had sent him to Rome; so that he was more able to prosecute his design of making the Belles Lettres flourish, by banishing from the schools the barbarity that reigned there. He had struggles at first; but at last overcame all difficulties, and persuaded his bishop to found a school at Munster, the direction of which was committed to learned men. He pointed out to them the method they were to follow, and the books they were to explain, and gave them the use of his fine library. This school, established before the end of the 15th century, became very flourishing, and served as a nursery for literature to all Germany, till the revolutions which happened at Munster by the Anabaptists in 1534. Langius died in 1519, aged 80. He published some poems, by which it appears he was a good Latin poet. Rodolph Agricola dedicated his Latin translation of Plato's *Asiarchus* to Langius.

LANGUET (Hubert) born at Vitteux in Burgundy, gained great reputation by his learning and virtue in the 16th century. Having read a book of Melancthon in Italy, it created in him so strong a desire to be acquainted with that great man, that he went into Germany on purpose to visit him. There was the most intimate friendship between them. He was one of the first counsellors of Augustus elector of Saxony, and left

that court only because he was suspected to be one of those who advised Gasper Peucer to publish an explication of the doctrine of the lord's supper agreeable to the Geneva confession of faith. He retired with the prince of Orange, and was employed in very important affairs; but whilst he applied himself to them, he fell sick and died at Antwerp in 1587, aged 61. It is to him people ascribe the famous treatise, which is intitled, *Vindicia contra Tyrannos*. The Latin Letters which he wrote to Sir Philip Sidney were printed at Francfort in 1639. Those which he wrote to Camerarius, father and son, were published in 1646, and have been reprinted with some others in 1685, with a Preface containing a noble panegyric upon him. Thuanus getting acquainted with him at the wells of Baden 1579, was charmed with him, and learned many things from him concerning the present state of Germany, the rights of the diets, &c.

LANSBERGIUS (Philip) had a rank amongst the mathematicians of the 17th century, was minister of the gospel at Antwerp for several years, and retired in his old age to Middleburg, where he died in 1632. He wrote six books of sacred chronology, and other works.

LANSDOWNE (George Granville lord) was descended from a very ancient family, derived from Rollo the first duke of Normandy. He received the first tincture of letters in France. At eleven years of age he was sent to Trinity-college in Cambridge, where he remained five years; but at the age of 13 was admitted to the degree of master of arts, having, before he was twelve, spoken a copy of verses of his own composition to the duchess of York at his college, when she paid a visit to the university of Cambridge. In 1696 his comedy called *The Sho-Gallants* was acted at the theatre royal in Lincoln's Inn-fields; as his tragedy, intitled, *Heroic Love*, was in the year 1696.



702 he translated into English the *Olynthian of Demosthenes*. He returned member for the county of Cornwall in the parliament which November 1710; and soon afterwards secretary of war; next commander of the household; and then war, and sworn one of the privy council. The year following he was made baron Lansdowne. In 1719 made a speech in the house of commons against repealing the bill to prevent *Occasional Conformity*. He died 1735. His lordship's works have been printed together at London in 1720.

**LOCOON**, son of Priam and Hecuba, and priest of Apollo. He advised the Trojans from taking the wooden horse into the city, which the Greeks pretended to dedicate to Minerva.

**LODAMIA**, daughter of Acastus and Neophila. She being extremely fond for the death of her husband Pyrius, killed by Hector, desired his Ghost, and died at the sight

**LOMEDON V**, king of Troy, called Ilius his father a.m. 2794. He sent the walls of Troy out of the city consecrated to Apollo and Neptune. Apollo sent a plague into the city, and Neptune spoiled it by sedition. The oracle hereupon advised him to expose his daughter Polyxena to a sea-monster. Hercules saved her, and slew Laomedon paying him his reward, and gave her in marriage to Telamon.

**LORES**, the household gods of the Romans, and other heathens. They were images in their houses, offered wine and incense to them. The gods were divided into public and private, the public ones being supposed to be the protectors of cities, and highways; the private of particular houses and families.

**LASCARIS** (Constantine) left Constantinople his native place in the year 1454, and retired into Italy.

He was one of those who restored polite literature in the West. He taught it first at Milan, whither he was called by Francis Sforza. He went afterwards to meet cardinal Bessarion at Rome, who gave him several proofs of his friendship. Then he went to Naples, where he taught rhetoric and the Greek tongue with reputation. Lastly he went to Messina, where he settled for the remainder of his life. He drew a great many scholars thither, and among others Peter Bernabius, who was promoted to the dignity of a cardinal by p. Clement VII. He bequeathed his library to the senate of Messina: it contained several excellent books, which he had brought from Constantinople. The senate had complimented him with the freedom of the city, and had buried him at the expence of the public. Lascaris made a collection of the learned men who flourished anciently in Sicily; and some treatises of his in Greek and Latin were printed by Aldus Manucius.

**LASCARIS** (John) surnamed Rhynadacenus, was of the house of Lascaris, of which there have been some emperors of Constantinople. He took sanctuary in Italy after the destruction of the eastern empire in the 15th century, and was very kindly received by Laurence de Medicis. This great protector of the learned sent him to the sultan, which deputation was attended with such good success, that the grand seignior giving him leave to visit all the libraries, scarce and valuable treasures of literature were carried into Italy. He was afterwards sent into France, and was esteemed by Lewis XII, who sent him ambassador to Venice. He went to Rome under pope Leo X, and took another journey into Greece; from whence he came with some young gentlemen, who were to be educated in the college which was founded on the *Mont Quirinalis*, in order to preserve the true pronunciation of the Greek tongue. He returned into

France under the reign of Francis I; but went into Italy again, and died of the gout at Rome, aged 90. He loved grandeur. And his laziness would not suffer him to write many books. They could hardly force from him the translation of some treatises of Polybius on the military art.

**LASUS**, a Greek poet, son of Chabrias, born in Hermione of the Peloponnese, the first Greek who writ of music. He excelled in Dithyrambs. He was put in the number of the seven sages of Greece instead of Penander. He lived in a. r. 206.

**LATIMER** (Hugh) born in Leicesterhire in 1475, for some time divinity-professor in Cambridge, where he taught the Protestant doctrine. Edward VI made him bishop of Winchester; but in queen Mary's reign, he, with bishop Ridley, suffered martyrdom September 16, 1555, being then eighty years old.

**LATINUS** (John) a moor by birth, was brought into Spain when a little boy, and was a servant in the duke of Sosa's family. The happy genius observed in him was the cause of his being permitted to situate in the instructions and lessons that were bestowed on his young master; and gave him an opportunity of acquiring so much learning, that having obtained his freedom, the archbishop of Granada made him master of the grammar-school belonging to the church of Granada, where he acquitted himself worthily for twenty years, being no less esteemed for his morals than the brightness of his parts. He married to very great advantage, and published several poems.

**LATONA**, daughter of the giant Cœus, by his sister Pleæbe. Jupiter having got her with child, Juno was incensed, and banishing her from the earth, caused her to be pursued by the serpent Python; but Neptune taking pity of her, fixed the island Delos, upon before was floating, where she was delivered of Diana and Apollo,

who afterwards killed the Python.

**LAUD** (William) archbishop of Canterbury in the 17th century, born at Reading in 1573, and educated in St. John's-college Oxford, of which he was afterwards a fellow, and was grammar-reader. In 1601 he went into orders. In 1602 he read a divinity-lecture in St. John's-college. In 1608 he took the degree of doctor of divinity. In 1611 he was elected president of St. John's-college; but his election being disputed, it was confirmed by his majesty. The same year he was sworn the king's chaplain. In 1616 he was advanced by his majesty to the deanry of Gloucester, and attended him towards Scotland; but returned a little before him in 1617. In 1620 he was installed prebendary of Westminster, having had the advowson of it ten years before. In 1621 he was nominated bishop of St. Davids. Soon after this he became intimately acquainted with George Villiers, then marquis of Buckingham, before whom and the counsellors his mother he had a conference with Filmer the Jesuit, which fixed them in the Protestant religion. In 1623 he became deputy-clerk of the closet to king Charles I. for Dr. Nelle, then bishop of Durham, who was indisposed, and executed that office till the first of May following. February 2, 1625-6 he officiated at the coronation of his majesty as dean of Westminster, the king having commanded bishop Williams, the dean of that church, not to be present at the ceremony. In 1626 he was nominated to the see of Bath and Wells. The same year he was made dean of the chapel royal, and soon after privy counsellor to his majesty. In 1628 he was translated to the bishopric of London. In 1630 he was elected chancellor of the university of Oxford. In 1623 he attended the king into Scotland, and was sworn counsellor of that kingdom. The same year, upon the death of archbishop Abber, the king resolved to advance him to  
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the see of Canterbury. The same morning a person came to him, and offered him to be a cardinal. In 1654 he received the seals of his being chosen chancellor of the university of Dublin. Soon after he was named one of the commissioners of the exchequer. In October 1657 he fell under the displeasure of her majesty, for complaining of the laziness and behaviour of the Romish party. In the beginning of the long parliament he was attacked on account of the canons made by the convocation in May 1640. December 16th these canons were condemned by the house of commons. December 18th he was accused by the commons of high-treason, and sent to the tower. March 12th 1643-4 he was brought to his trial, which was carried on for twenty days of hearing till July 29th; and on the 21st of September he made his recapitulation. November 13th a bill of attainder passed the house of commons, and January 6th it passed the house of lords. He was beheaded on Tower-hill on Friday January 10th, aged 71, and his body was interred in the chancel of the church of Allhallows Barking, from whence it was, July 1663, removed to Oxford, and deposited in the chapel of St. John's college. There are several pieces of his writing, besides his answer to Fisher. Bishop Burnet says "he was a learned, sincere and zealous man, regular in life, humble in his private deportment; but was a hot, indiscrete man, eagerly pursuing some matters, that were either very inconsiderable or mischievous, such as setting the communion-table by the east walls of the churches, bowing to it, and raising it the altar, the suppressing the Walscotts' privileges, the breaking of lectures, the encouraging of sports on the lord's day, with some other things that were of no value; and yet all the zeal and heat of that time was laid out on those." His severity in the star-chamber

"and in the high-commission court, but above all his violent and excusable injustice in the prosecution of bishop Williams, were such illnesses, that nothing but the putting him to death in so unjust a manner could have raised his character; which indeed it did to a degree of setting him up as a pattern, and the establishing all his notions as standards, by which judgments are to be made of men, whether they are true to the church or not. By his *Diary* he appears to have been an object of favour on the duke of Buckingham, and a superstitious regarder of dreams. His *defence of himself*, writ with so much care, when he was in the tower, is a very mean performance."

LAUDICE, sister and wife to Mithridates. Her husband resolving a mighty design in his mind, stole, with a very few persons, from his court, to go and see incognito the situation of the places, which he resolved one day to make the seat of war. She hearing no news of him, imagined him dead, and instead of abandoning herself to grief, immersed herself in the most impure pleasures. Her husband's return gave her prodigious uneasiness; and being under an indispensable necessity of concealing, if possible, her fault, she could not think of a safer expedient than the poisoning Mithridates. Accordingly she was preparing for it, when one of her maid-servants betrayed her, and revealed the plot; upon which Mithridates, without the least hesitation, put his wife to death.

LAUNOI (Matthew de) one of the most violent leaguers in France, had exercised during several years the ministerial functions among the Calvinists; but having committed adultery, and not believing that the severity of the laws would be softened on his account, he returned to the Romish communion, and became a priest; for tho' he was black with

a scandalous life, he was received with open arms by the Roman Catholics. They collected money for him, and gave him a canonry in the cathedral of Soissons, and the living of St. Mederie in Paris. He employed his tongue, his pen, and in short all his abilities to foment the rebellion of the Parisians, and made himself so considerable in the horrid faction of the sixteen, that he presided in all the assemblies which were held, in order to put to death Barnabas Brisson, president in the parliament of Paris. Had he not made his escape suddenly, he would have accompanied those whom the duke of Mayenne caused to be hanged for being instrumental in the execution of that great man. He retired to Flanders, where he ended his days. He published some controversial pieces; one especially concerning the motives of his changing his religion. He writes with great weakness in answer to the charge of adultery; and being a profligate wretch, as appeared by his conduct during the time of the league, no credit can be given to the stories which he published against the Protestants.

LAUNOIS (John de) doctor of divinity in the university of Paris, a formidable disputant, and a great expurger of sins. Some rigid Catholics said of him, that he every year elected a saint from paradise, and that there is reason to fear he will at last elect God himself from it. \* But, says Guy Paris, no one has answered him yet. Menage made a Greek epigram on him, the sense of which is,

\* From the vast skies Launois picks  
\* scoundrels down,

\* As Jupiter once treated prating  
\* Vulcan.\*

He attacked the reputation of Thomas Aquinas, and drew, by this means, the whole order of St. Dominick upon himself. There is an ample catalogue of all de Launois's writ-

ings in Niceton's *Homage Illustré*.

LAURENS (Andrew) professor of physic in the university of Montpelier, chancellor of the university, and physician to Henry IV. His works were highly esteemed; particularly his Anatomy, dedicated to Henry in 1599, and has born several editions.

LAURENTIO (Nicolas) vulgarly called *Cola de Rienzo*, was, in the thirteenth century, a remarkable example of the vicissitudes of human life, was son to a vintner and laundress. His natural strength, and his proficiency in learning made him very eminent in his youth. He became very eloquent and could repeat by heart the passages in Cicero, Livy, Julius Caesar, Seneca, &c. Being sent to Rome to wait on pope Clement, who kept his see at Avignon, he made so eloquent a speech, that he gained the esteem of the pontiff, which gave him courage to declaim strongly against the lords at Rome, who oppressed the citizens. He grew daily more and more exasperated against these petty tyrants at Rome; and received two blows on the ear one day, after declaiming at the capitol against them, from a member of the Colonna family, at that time chamberlain of Rome, and then Fortifiora, secretary of the ten. Laurentio dissimbled his resentment and continued to deliver speeches at the capitol, and to compose emblems to point out the evil administration of justice. The persons concerned laughed, thinking it was not in his power to hurt them. But he taking advantage of the absence of Stephen Colonna, who had marched out of Rome with his soldiers to seek provocation, he got together the people, made speeches, enacted laws, drove all the great men out of the city, and declared Tribune Augustus and liberator of the people in 1346. The faction of the exiles was not powerful enough to make head against him because of their divisions; so that he saw himself at the head of a Roman Commonwealth, in which



he wrote to the other states, to the emperor, and to the pope himself.

To confirm his authority he caused many people to death; and he had others hanged Martin deo, one of the petty tyrants of the age. He received embassies from all princes and commonwealths, boldly summoned the pope to come and reside in Rome with the college of cardinals. He suppressed entirely faction against him; but, like the pretended assertors of liberty, it is not the tyranny they hate, he tyrants; he was vexed to see people in power and not himself. He turned tyrant so soon as he had subdued the tyranny of others; upon which he was treated as he had treated others; he was forced to fly, and changed in effigy at Rome as a traitor. After having been concealed some time, he presented himself to the emperor, who gave him leave, without advising him to it, to go and salute the pope. He, at first, with an unfavourable reception; but after having been imprisoned some months, he followed the pope's legate to Rome. He raised a party again to so high a pitch, he was enabled to renew the war with the Colonna's; but his rigorous treatment of the people, and his levies, made him so odious, that he took up arms. He imagined his eloquence would have the power to calm this storm, as it had on so many other occasions, but mistaken; and it was to no purpose that he shewed himself to the people, and harangued them from the ramparts; they setting fire to his palace.

He endeavoured to fly in the face of a beggar; and was almost in danger, when he was discovered by a certain little man. Another man threw the belly with a dagger; he was quite covered with blood; his body dragged thro' the streets, and hung up by the feet. He lived two years in that condition, after which the Jews burnt it

in the fields. Some of his writings are still extant.

LAVINIA, daughter of Latinus king of Latium and Amata. She was promised to Turnus, but married to Aeneas, by whom he had a posthumous son, named Sylvius, because she was delivered of him in a wood, whither she had fled to avoid the anger of Ascanius, Aeneas's son.

St. LAURENCE, born at Huesca in the kingdom of Arragon, and made archdeacon of the church of Rome in 260, and treasurer by Sixtus II. Valerian's persecution being on foot, the pope was taken, who ordered Laurence to distribute the church-treasures to the poor christians; which, when the pope was carried to martyrdom, he told him openly he had performed; whereupon the emperor demanded what treasures these were he mentioned. Laurence presented a great number of poor people, and told him those were the treasures he had spoken of. The emperor incensed, ordered his skin to be torn in pieces by iron scourges; to be whipt with lashes that had lead at the end of them, and then to have his limbs dislocated; and last of all, ordered a kind of grid-iron, with a slow fire under it, upon which he caused him to be roasted. He suffered with such constancy, as astonished the tyrant, August 10, 261.

LAZZARELLI, a native of Gubbio in Italy, a very good poet. He was for some time judge in the Rota of Macerata; after which he devoted himself to the church, and was a priest and provost of Mirandola. He died in 1694, at 80 years of age. He published a work, intitled, *L'Arcade*. It is a collection of sonnets and some other kinds of poems, in which he inveighs against Signior Arrighini, a native of Lucca, who had been his colleague in the Rota of Macerata, where he describes him as a man *wholly made up of genitals*. His versification is flowing and easy; and his poems discover a fruitfulness of

imagination, and lively ingenious thoughts; but they all turn on a subject that is so very obscene; and the whole is animated with so vindictive, and sometimes so profane a spirit, that the readers may be justly offended at them. Yet he makes excuses in the preface.

LEANDER, a young man of Abydos in Asia. He used to swim over the Hellespont by night to visit Hero his mistress, who set forth a light to guide him, but in a tempestuous winter night he was drowned; upon which Hero seeing him dead on the shore, cast herself headlong from the tower and died also.

LEDA, daughter of Thestius, and wife to Tyndaris. Jupiter deceived her in the shape of a swan, as she was bathing in the river Eurotas; and conceiving by him, brought forth an egg, in which were contained Pollux and Helena; and at the same time brought forth another egg, which she had conceived by her husband, which had in it Castor and Clytemnestra.

LEE (Nathaniel) an eminent English poet, son of a clergyman of the church of England, and educated at Westminster-school, from whence he went to Trinity-college in Cambridge. He wrote eleven plays, which were acted with great applause. He became distracted in his senses, and was some years confined in Bethlem; and after he was dismissed from thence, was never perfectly recovered, but died in the street in the night-time. Mr. Addison says, "that among our English poets, there is none who was better turned for tragedy than our author; if instead of favouring the impetuosity of his genius, he had restrained, and kept it within proper bounds. There is an infinita fire in his works, but so involved in smoke, that it does not appear in half its lustre. He frequently surrenders in the passionate parts of tragedy, but more especially where he slackens his efforts, and takes the style of those

" epithets and metaphors, in he so much abouts.

LEIBNITZ (Godefrey-V. de) an eminent mathematician, philosopher in the 17th century at Leipzig in Saxony in 1646 soon made a prodigious progress in literature; and at the age of sixteen years he applied himself to mathematics at Leipsic and Jena upon his return to Leipsic in 1666 maintained a thesis *de Principiis mathematicis*. The year following was admitted master of arts.

this time he read with great attention the Greek philosophers, and deavoured to reconcile Plato with Aristotle, as he afterwards did A with Des Cartes. But the law was his principal view which faculty he was admitted for in 1665. The year following would have taken the degree of a but was refused it on pretence that he was too young, but in reality he had misd himself several times by rejecting the principles of A and the schoolmen. Upon this he went to Altorf, where he made a thesis *de Casibus Porphyrii*, with applause, that he had the doctor conferred on him, and conferred a professorship in natural law, which he refused. Then he went to Nuremberg to visit learned men there, and was introduced into the acquaintance of several persons engaged in the pursuit of philosophy's throne. The baron de Leibniz, first minister of the elector of Mentz, passing thro' Nuremberg, opened to see him, and conceived high an opinion of his talents he advised him to practise the study of the law, and promised to the elector John Philip of Saxe to send for him to his court. Upon this Leibnitz went to Frankfurt the Main in the neighbourhood of Mentz. In 1668 he wrote a treatise to persuade the Poles to chuse elector Palatine their king, which highly pleased that prince, th

invited him to his court. But he was prevented by the baron de Boineburg's getting the elector of Mentz to appoint him counsellor of the chamber of revenue in his chancery. Our author was then but 20 years of age. In 1672 he went to Paris to manage some affairs of the baron, and there contracted a friendship with the learned man, and applied himself with vigour to the mathematics. Having observed some defects in the arithmetical machine of Mr. Pascal, he invented a new one, which was so approved by Mr. Colbert and the academy of sciences, that they offered him the place of pensionary-member. He might have settled to great advantage at Paris; but as it would have been necessary to have embraced the Roman Catholic religion, he refused all offers. In 1673 he went to England, where he became acquainted with Mr. Oldenburg, secretary of the royal society, and Mr. John Collins, fellow of that society. Soon after the elector of Mentz died, by which he lost his pension. He returned to France, whence he wrote a letter to the duke of Brunswick to inform him of his circumstances. The prince returned him a kind answer; and as a pledge of his future favour, appointed him treasurer of his court with a stipend, and gave him leave to continue at Paris till his arithmetical machine should be completed. In 1676 he returned to England, and thence went into Holland, in order to proceed to Hanover, where he proposed to settle; upon his arrival there, he applied himself to enrich the duke's library with the best books of all kinds. The duke dying in 1579, his successor Ernest Augustus, then bishop of Osnaburg, showed our author the same favour as his predecessor had done, and ordered him to write the history of the house of Brunswick. He undertook it, and travelled over Germany and Italy in order to collect materials, and returned to Hanover in 1690. In 1700 he was admitted a member of

the royal academy at Paris. The elector of Brandenburg, afterwards king of Prussia, founded an academy the same year at Berlin, by his advice; and he was appointed perpetual president, tho' his affairs would not permit him to reside constantly at Berlin: however he furnished their memoirs with several curious pieces in geometry, polite literature, natural philosophy, and even physics. He projected an academy of the same kind at Dresden, and communicated the plan to the king of Poland in 1703; and this design would have been executed, if it had not been prevented by the confusions in Poland. He was engaged likewise in a scheme for an universal language. His writings had long before made him famous over all Europe. Besides the office of privy-counsellor of justice, which the elector of Hanover had given him, the emperor appointed him in 1711 Auditor-counsellor; and the czar made him his privy-counsellor of justice, with a pension of a thousand ducats, after a conversation with him at Torgau at the time of the marriage of the princess of Wolfenbittel with the son of that prince. He undertook at the same time the establishment of an academy of the sciences at Vienna; but the plague prevented the execution of it. However the emperor, as a mark of his favour, settled a pension on him of two thousand florins, and promised him another of 4000, if he would come and reside at Vienna. He would have complied with this offer, but he was prevented by death. Upon his return to Hanover in 1714, he found that the elector, who was then raised to the throne of Great Britain, had appointed Mr. Eckhard his colleague in writing the history of Brunswick. This work was interrupted by others which he wrote occasionally. The last affair he was engaged in, was his dispute with Mr. Samuel Clarke, which was put an end to by Mr. Leibnitz's death, occasioned by the gout and stone, November

ember 14th 1716, aged 70. His memory was so strong, that in order to fix any thing in it, he had no more to do but to write it once, and never read it again; and he could even in his old age repeat Virgil exactly. He was of a warm temper, and was very sensible of the honour of being considered as one of the greatest men in Europe. He made use of this favour of princes for learning as well as himself. He professed the Lutheran religion, but never went to sermon; and upon his death-bed, his coachman, who was his favourite servant, desiring him to send for a minister, he refused, saying, *he had no need of one.* Mr. Locke and Mr. Molyneux plainly seem to think he was not so great a man as he had the reputation of being. And, in truth, many of his metaphysical notions are quite unintelligible. In his *Theodiceæ* he seems to have had a confused idea of the true philosophy: but it is not well digested; nor did he seem to perceive all the consequences of it. However, he was certainly a great genius; but dissipated by too great ambition to excel in every thing. Foreigners did for some time ascribe to him the honour of an invention, of which he received the first hints from Sir Isaac Newton's letters, who had discovered this method of fluxions in 1664 and 1665. It would be tedious to give the reader a detail of the dispute concerning the right to that invention. The method of fluxions and the *Calculus Differentialis* are the same method of analysis under two different names. Sir Isaac Newton and the English call it the method of fluxions; but Leibnitz gave it the name of *Calculus Differentialis*, in which he has been followed by all the mathematicians abroad. The marquis de l'Hospital published the elements of it under the title of *The Analysis of infinitely small quantities*. The very learned and ingenious Dr. Barlow, bishop of Cloyne in Ireland, has given rise to many pamphlets in defence of this highly boast-

ed of science. Many ways of speaking, at least, in it were very extempore. But Mr. Maclaurin, professor of the mathematics in the university of Edinburgh, hath just published a treatise of fluxions, in which he proceeds with the preciseness of the ancient geometricians, has set the first principles of that science in a clear light, and carried it to a vast height of perfection. By so doing he has put an end to verbal disputes, which had got into that science, as well as others, that had been long plagued and incumbered by them, and was like to have obstructed its progress, and employed men of genius in jangling more than invention. With regard to the disputes between him and Dr. Clarke about space, none of them express themselves clearly or philosophically enough. Nothing hath been reckoned by philosophers so obscure as time and place, or space; yet the vulgar, and they themselves too in the affairs of life, understand it very well. And yet I think every body would understand this proposition: A body would go on in the same line of direction for ever, did it meet with nothing to obstruct or retard its motion. Yet if this be understood, it is not difficult, one would imagine, to comprehend in what sense space may be said to be infinite, and whether it differs from body or matter.

LELAND (John) an Englishman, born in London, applied himself to the search of English antiquities, and was judged so well qualified to succeed in them, that Henry VIII. honoured him with a very considerable pension, and the title of Antiquary, an employment which began and ended in him. He visited all the counties of England, and examined all the remains of ancient monuments; perused the manuscripts of convents and colleges, and having spent six years in his perambulation, and collected all the materials he could possibly meet with, he undertook several works; but he had not time to finish, nor



to get them in any forwardness. court did not pay him his salary; he fell into so deep a melancholy, he lost his senses, in which condition he died. His manuscripts the Bodleian library. Camden ruled of Juying made great use of undigested heap; a circumstance by Mr. Smith. Our abjured the church of Rome in death. He died April 18,

He was an excellent orator poet, and well skilled in the Latin, French, Italian, Spanish, Saxon, Welch, and Tongues.

**MANIUS** (Lævinus) a famous an, was born at Zirie-Zee in 1505. One of his chief works

*occidit Naturæ Miracula.* **LIAM LEMNUS** his son practiced successfully, for which reason king of Sweden sent for him court, and appointed him his physician. He adhered with such to his prince, that he was into prison, and was put to in 1568, when Eric was de-

**NEFANT** (James) a learned writer in the 18th century, studying at Saumur he went to Leipsic, where he received im-

He discharged the functions character with great reputation, as chaplain of the electress of Palestine, and pastor in or the French church. The of the French into the Palatinate our author to depart Leipsic in 1688. Two letters he had wrote against the, and which are inserted at the his *Professoris*, would not him to continue at the mercy, whose generosity is not remarkable. He went to Berlin, after Frederick, afterwards king of Prussia, appointed him one of the in there, tho' there was already a sufficient number of them. He continued 39 years, distin-

guishing himself by his writings. He was preacher to the late queen of Prussia, Charlotta Sophia, eminent for her admirable sense and extensive knowledge. After her death he became chaplain to the late king of Prussia. He was counsellor of the superior consistory, and member of the French council, which were formed to direct the general affairs of that nation. In 1707 he took a journey to England and Holland, where he had the honour to preach before queen Anne; and if he had thought proper to leave his church at Berlin, he might have settled in London, with the title of chaplain to her majesty. In 1723 he went to Helmstadt, in 1715 to Leipsic, and 1725 to Breslaw. His design was to search for rare books and manuscripts. It is not certain whether it was he that first formed the design of the *Bibliothèque Germanique*, which began in 1720; or whether it was suggested to him by one of the society of learned men, which took the name of *Anonymus*. They ordinarily met at his house. Tho' he was not superstitious; yet a dream made such an impression upon him, that he made all possible haste to dispatch his *History of the war of the Hussites and the Council of Basle*. Soon after he was surprised with a fit of the palsy, of which he died, aged 67.

**LENTULUS** (Scipio) was a Neapolitan, who quitted the church of Rome, and embraced the Protestant religion in the 16th century. Nothing is so common as to hear persons, who fled for the sake of religion, sounding the alarm against sectarists; and therefore one ought not to be surprized, upon pretence that Lentulus himself had been formerly persecuted, at his writing for an edict, which the Grisons had published against the heretics. He retired into the country of the Grisons from the injurious treatment of Castrocaro, who commanded in the valleys of the Piedmont.

**LEO I**, the Great, born in Tuscany, succeeded Sixtus III in 440. He

He made use of Prosper of Aquitaine to confute the Pelagians; and condemned Eutyches in a council at Constantinople in 448. Afterwards disturbances running high in the church, a general synod was called at Chalcedon, where the pope's legates were very earnest, that Leo's epistle to Flavianus should be inserted into the decrees of the council relating to matters of faith. The fathers were willing to subscribe to it, but would never allow it to be inserted into the synodical decrees. The legates insisted and the fathers persevered in their opinion; and at last it was ordered that the bishop of Constantinople should enjoy equal privileges with the bishop of Old Rome. The pope hearing this, was extremely displeased with Anastolus bishop of Constantinople, and totally rejected the canon abovementioned. The year after Attila passed through Italy, ravaging the country as he went; and drawing near to Rome, the pope went out to meet him, and persuaded him to return. His officers asking the reason, he is said to have told them, "That whilst Leo spake to him, he saw a man standing by his side in an episcopal habit, threatening to kill him if he refused to obey the advice given him." Afterwards Genseric took Rome in 455, and pillaged it for fifteen days; but Leo prevailed with him not to burn the city. Leo wrote several sermons and epistles.

LEO VI, emperor of the East, furnished the Wife, or the Philosopher, son of Basilus the Macedonian, and crowned in 886. An enemy of Leo persuaded Basilus that he designed to kill him, who kept him in prison seven years for it. Greek authors assure us, that on a day when Basilus made a feast to his lords, they heard the Parrot distinctly pronounce these words, 'Ai, ai, Kyia Alas, Alas, alas, Lord Leo!' which cast all the company into a great melancholy. The emperor demanding the cause, they told him; so examining into the

case, he found Leo innocent, and enlarged him, and dying, left him master of the empire. Leo punished his false accuser Santabareus, warred with the Hungarians and Bulgarians, but without success, and was the first that made an alliance with the Turks. The Saracens took from him the isle of Lemnos. He rigged out a fleet, and made Nicetas commander, and the loss was great on both sides. Leo having had no children by three wives, espoused the 4th, by whom he had Constantius Porphyrogeneta; for this pope Nicholas excommunicated him. He died June 11, 911, in the 25th year of his reign. He was a great and wise prince. He left us an epistle to all believers, translated by Fred. Metius; and another, of the truth of christianity, translated by Sebastian Champier. Father James Gretzer, in 1600, published nine orations of this emperor's; and father Cambes added ten of them to the augmentation of the *Bibliotheca Patrum* in 1648.

LEO X, created pope the 11th of March 1513, was called John de Medici. He had been honoured with a cardinal's hat at fourteen years of age, and some years after with the dignity of legate by pope Julius II. He was in that quality in the army, which was defeated by the French near Ravenna 1512, and taken prisoner. During his confinement, he made a wonderful experiment of the ascendant which superstition has over weak minds. The soldiers who had overcome him, shewed him such great veneration, that they humbly asked his pardon for their gaining the victory, besought him to give them absolution for it, and promised never to bear arms against the pope. It is said that no circumstance contributed so much to the raising him to the pontificate, as the wounds he had received in the battles of Venus. When pope Julius II died, he was very ill of the venereal disease at Florence, and was carried to Rome in a litter. His hur-

about every night in visits to the  
als of his faction, occasioned  
making of his ulcer, and the  
which ran from it exhaled  
stench, that all the cells in  
conclave, which were separated  
by thin partitions, were poison-  
ed. Upon this the cardinals con-  
sulted the physicians of the conclave,  
on what the matter was. They  
tribed, said the cardinal de Me-  
could not live a month; which  
occasioned his being chosen

And so cardinal de Medicis,  
not thirty years of age, was e-  
pope upon a false information;  
joy is the most sovereign of all  
ties, he soon after recovered his  
so that the old cardinals had  
to repeat their credulity. Some  
er say this ulcer was not in the  
part, but in the arms. He  
vast sums of money the day of  
coronation, and led a most vo-  
luptuous life. But having been edu-  
cated by preceptors who had taught  
perfectly the Belles Lettres, he  
and protected men of wit and  
ing. The poets were chiefly  
in his munificence, which he  
times indulged, without preserv-  
ing the gravity his character required;  
and pleasures with them sometimes  
ended in buffoonry. In short,  
it is said, that men of learning  
and wit shared equally his friend-  
ship. He is reported to have said to his  
secretary Bembo, upon his quoting  
something from the gospel: "It is  
well known of old how profitable  
the fable of Jesus Christ has been  
to us." He by his address ruined  
the council, which the emperor and  
king of France had opposed to Ju-  
lius, and made the council of La-  
tins triumph; he obtaining from  
the pope XII all the submission he could  
obtain from him. But he obtained  
from Francis I. a much more solid  
truce, by the concordat conclu-  
ded between them in 1517; which  
treaty did not incline him more  
to France. So far from it, he

concluded leagues against that king-  
dom; and took, as it is said, this af-  
fair so much to heart, that, when  
the news was brought of the ill suc-  
cess the French had met with, he  
died through excess of joy. Yet some  
historians say he was poisoned. The  
sordid traffic to which he reduced the  
distribution of indulgencies, proved  
the occasion of the reformation es-  
tablished by Luther, as is well known.  
It is related by some writers, that he  
at first bestowed the highest encomi-  
ums on that reformer. The Literati,  
of what religion or country they may  
be, ought to praise and bless this  
pope's memory, for the great zeal he  
shewed in recovering the manuscripts  
of the ancients. He was not sparing  
of his care, nor of his money, in  
making these researches, and to pro-  
cure very good editions; and in his  
time all the arts and sciences began to  
revive, and lift up their heads out of  
the graves in which they had long  
been buried.

LEO (Byzantinus) a philosopher  
and disciple of Plato in 400. He was  
frequently employed in embassies to  
Athens, and to king Philip, which  
last perceiving that Leo was a great  
hindrance to his taking the city of  
Byzantium, sent a letter to the citi-  
zens, that Leo had offered to betray  
their city to him, which they be-  
lieving, came and surrounded his  
house; whereupon he, out of fear,  
hanged himself. He was much given  
to jesting, and witty returns. One  
time being sent to Athens, to endeav-  
our at a re-union of the citizens,  
and perceiving as he was about to be-  
gin his speech, that they laughed at  
his corpulency, without the least  
blushing he said, "You laugh to see  
me so fat, but should you see my  
wife, you would laugh much  
more, for she is much fatter." Here  
they broke out into a great  
laughter; whereupon, continued he,  
"and yet when we're in good humour,  
one bed will make a shift to hold  
us; but whenever we chance to  
fall

"fall out, the whole city of Byzantium is scarce big enough for us;" and this brought the Athenians to a good understanding again.

LEON (Aloisio or Lewis de) in Latin *Legionensis*, professor of divinity in the university of Salamanca, was well skilled in Greek and Hebrew, and explained the scriptures with great skill. In 1583 he drew up the rules of the discalceate friars, who began then to appear under the name of Recolects. He was made vicar-general of the order and provincial, and died the next day at Madrid, aged sixty-four. He gave an heroic example of patience and strength of mind. For being impeached to the inquisition, and imprisoned two years, he was brought out in a triumphant manner; being dressed in a white robe to denote his innocence, a herald marching before him; and was restored to his former honour, titles, and his professorship of divinity. The first lecture he read after his troubles, before a full assembly, he began as follows: *We said yesterday.*

LEON (Peter Cieca de) author of the history of Peru. He left Spain, his native country, at thirteen years of age, in order to go into America, where he resided seventeen years; and observed so many remarkable things, that he resolved to commit them to writing. The first part of his history was printed at Sevil in 1553. He began it in 1541, and ended it in 1550. He was at Lima, the capital of the kingdom of Peru, when he gave the finishing stroke to it, and was then 32 years of age. This author says that the lords of the valley of Nora endeavoured to dispossess their enemies of as many of their women as they could possibly; that they lay with them, and that they fed the children in the most delicate manner; and then eat them, and that this was delicious food to them. He says, in the province of Carthagena, the men (if the women they are to marry have their maidenheads) consider this as a

blemish; and for this reason do not consummate the marriage. This has been well cleared from them by her relations or friends.

LEONCLAVIUS (John) one of the most learned men of the century, a native of Westphalia, travelled into Turkey, and collected excellent materials for composing Ottoman history; and it is the public is indebted for the account we have of that empire to his knowledge in the languages, he had added that of the law; whereby he was very well qualified to translate the *Basilica*; other versions were esteemed, but the critics pretend to have found many faults in them.

LEONICENUS (Nicholas) born at Vicenza in 1428, taught philosophy at the university of Ferrara for sixty years; he was not only a able physician, but also very skilled in polite literature. He was the first who translated Galen's works into Latin. He was distinguished likewise in the most eminent manner by his chastity, temperance, extreme aversion to all kind of tofiness. He enjoyed vigorous health to a very great age, for he lived ninety-six. He composed many works, and wrote verses very well.

LEONIDAS I, king of the Lacedaemonians, famous for his courage and wit. He defended the streights of Thermopylae against Xerxes' army, with only 300 men, who lost their lives indeed, but got an immortal glory. This happened in the first year of the 75th olympiad, 480. When some were saying the Persian army was so great it would darken the sun almost, *All together*, said he, *we shall fight and slay them.* Being demanded how brave men preferred death before life, *Because*, said he, *they have the prospect of a better fortune, but the other of a worse.*

LEONINUS (Elbert or Engelbert) born in the isle of Bornholm in Denmark, one of the best civil



the 16th century. He had the honour to be intimately beloved by the prince of Orange; and this was the reason determined him never to go over to the king of Spain's party, after he had once declared for those lords and for those provinces, who were resolved to assert their liberty. He was one of the ambassadors whom the States sent to the French king after the death of the prince of Orange in 1568, and he was their speaker at the audience they had of Henry III, and in the conferences that were held concerning the offer made him of the sovereignty of the Low-Countries. He made a speech at the Hague in the name of the same States to the earl of Leicester, whom queen Elizabeth had appointed governor of the Low-Countries. He insinuated himself into this earl's esteem and familiarity, and into that of the other English lords, and advised them to use their authority with moderation; but other advices prevailed. He died at Arnheim in 1598, aged 79. He never professed the Protestant religion. He used to wish it were yet reduced to a greater simplicity; and that all that is above the reach of human understanding were left to the judgment of God and angels. We ought rather, said he, to reverse the divine nature than to define it. There are several of his works extant.

LEONTIUM, an Athenian courtesan, made herself famous, first by her lasciviousness, and afterwards by her application to the study of philosophy. But even after that she did not abate a jot of her former dissoluteness. When she studied under Epicurus, she prostituted herself to all his disciples. It is even asserted that he himself took a share of her favours, and was not ashamed to own it. She was either the wife or the concubine of Metrodorus, by whom she had a son, whom Epicurus recommended to the executor of his last will and testament. Some imagine she is the same Leontium who was the poet

Hermesfane's mistress. It is more certain that she applied herself seriously to philosophy, and set up for an authoress. She wrote against Theophrastus, who was the strongest assessor of the Aristotelian sect, and the ornament of his age. Cicero tells us that she wrote this book in a very polite style. Metrodorus was one of Epicurus's chief disciples. Leontium had a daughter, who led a very wicked life, and died a violent death. Her name was Danae, and she became the concubine of Sophron, governor of Ephesus. Danae discovering that Laodice designed to put Sophron to death, made him a sign to withdraw himself; he took the hint, and understood the danger he was in; he made believe as though he had forgot something, which he must remember in order to answer upon the subject that was given him to examine. He had time granted him to recollect himself; but he did not appear any more, and made his escape to Corinth in the night-time. As soon as Laodice found out that Danae had been the occasion of his escape, she sentenced her to be thrown down a precipice. Danae knowing the danger she was in, was so proud that she would not answer one word to Laodice's questions: but she was not dumb when she was going to the place of execution: so far from it; she made a very outrageous complaint against providence. *It is with a great deal of reason, said she, that several persons despise the Gods; for all the reward they grant me for saving my husband's life, is that I shall now be precipitated, whilst Laodice, who killed her, enjoys the highest dignity.*

LEONTIUS, an Athenian philosopher about the end of the 4th century, had a daughter, whom being very beautiful, he instructed in the sciences, imagining that learning and beauty would be as a fortune to her. For this reason he left her nothing at his death, but bequeathed all his effects to his two sons. This injuring

gave his daughter an opportunity of rising to the empire; it being she who appeared so lovely in the eyes of the emperor Theodosius, and princess Pulcheria, that she became that emperor's consort. Her name was Athenais. The suit which she commenced against her brothers, forced her to implore Pulcheria's protection, which circumstances occasioned her felicity.

LEOVITIUS (Cyprianus) a famous astronomer, was born in Bohemia. He pretended to astrological predictions, but did not succeed that way. Bodinus says he had foretold for certain, that Maximilian the emperor would become the monarch of all Europe, to punish the tyranny of its princes, which is not come to pass: but he had not foretold what happened a year after his prophecy, that the sultan Solymán would besiege and take the strongest town in Europe, i. e. Sigeth, in the sight of the emperor, and the whole Imperial army, without the least molestation. There was a report spread almost thro' all christendom in 1582, that the world would certainly end that very year. All the astrologers had inserted this prediction into their almanacks; and the curates told it their parishioners from the pulpit; which terrified so many people to such a degree, that they took the sacrament, confessed, and made their wills. But, says Lewis Guyon, who tells this story, I said to them, that if all persons were to perish, they would find no heirs, and even their estates would be destroyed. But the clergy, says he, were loaded by the ignorant people to put off the dreadful day of last and universal judgment. This opinion was owing to Cyprianus Leovitius, a German. He lived and died at Lawingen in Suabia. It was there Tycho Brahe went to see him in 1569, and discoursed with him on several things relating to astronomy.

LEPIDUS (M. Æmilius) a Roman, of an illustrious family, was high-priest, and three times consul.

During the disorders of the city, he became one of the Triumviri, with Augustus and Marc Anthony. After Augustus had defeated Sextus Pompeius, Lepidus, who favoured Pompey, designed to conquer Sicily, and to this end seized Messina; but was soon after fain to submit to the conqueror, who banished him to an obscure city of Italy, an. r. 718.

LERI (John de) a Protestant minister of the province of Burgundy. He was studying at Geneva when it was reported there that Villegagnon desired they would send him some pastors into Brasil. He made that voyage with two ministers, whom the church of Geneva sent thither in 1556. They arrived at the island of Coghni under the tropic of Capricorn in March 1557. Leri went from that country in 1558, and arrived at the port of Blaver in May the same year. He wrote an account of that voyage, which has been commended by Thuanus and others.

LESCARBOT (Mark) advocate in parliament, composed an history of New France. He had been some time in that country; and attended afterwards Peter of Castille, Lewis XIII's ambassador, into Switzerland. And as he took pleasure in giving an account of his travels, he described the thirteen cantons in heroic verse, which he published at Paris in 1618.

LESLEY, an illustrious family in Scotland, descended from one of the most considerable gentlemen who came from Hungary into England, and thence went to Scotland with queen Margaret about the year 1067. His name was Bartholomew; he married one of the queen's maids of honour, by whom he had a son called Malcolm. He made himself so esteemed by the king of Scotland, by building the castle of Edinburgh, and defending it with the utmost courage, that the king to reward him bid him take a journey on horseback towards the North of Scotland, and gave him all the lands a mile round, where the horse

horse should happen to graze, and made him governor of the castle of Edinburgh for life. He died in the year 1120, very old, and loaded with honours. His successors, in a direct line, appeared in the world with splendour, both on account of the new favours they obtained from their princes, and on account of their marriages, by which they became related to the most illustrious families till

**LESLEY** (David) who was the eighth in descent from Bartholomew. He, after bearing arms in Palestine against the Saracens during seven years, returned into Scotland; and tho' he was then fourscore years of age, married and had a son, who was the first that was styled baron Lesley. His descendants failed in the 7th generation in the person of

**LESLEY** (George Baron) who died very much in debt. His widow married John Forbes, who upon paying the debts became possessed of the barony of Lesley. All the present Lesleys are descended from two collateral branches, namely from that of Rothes, and from that of Balgubans. The former branch began with

**LESLEY** (Normand) and became very considerable both by their riches and dignities. George, great grandson of Normand, was the first who was styled earl of Rothes. The male line of his descendants failed in 1687, by the death of John earl of Rothes, who had been created duke by king Charles II, and promoted to the most considerable employments. The collateral branches are very numerous; and from one of them was descended

**LESLEY** (James) who signalized himself in the armies of the czar of Muscovy, where he was colonel. As for the branch of Balgubans it began with

**LESLEY** (George) the second son of Andrew, who was the 6th lord Lesley since Bartholomew, the founder of that family. George first baron of Balgubans received several lordships from king David Bruce, and

died in 1557. His posterity, which is divided into several branches, has produced many persons of great merit. There were at the same time three generals of that family, one in Scotland, one in Germany, and one in Muscovy.

**LESLEY** (John) the famous bishop of Ross under queen Mary, was of this family. He did his prince's great services, and was imprisoned in England upon her account, tho' he was ambassador from the king her son. He negotiated for the queen's liberty at Rome, at Vienna, and at several other courts; and died 1595. He composed a history of Scotland, and other works.

**L'ESTRANGE** (Roger) an eminent writer in the 17th century. Having in 1644 obtained a commission from king Charles I. for reducing Lynn in Norfolk, then in possession of the parliament, his design was discovered to colonel Walton the governor, and his person seized. Upon which he was tried by a court-martial at Guild-Hall in London, and condemned to die as a spy; but was afterwards reprieved, and continued in Newgate for some time. He afterwards went beyond sea, and in August 1653 returned to England, where he applied himself to the protector Oliver Cromwell, and having once played before him on the bass-viol, he was by some nick-named *Oliver's Fiddler*. Being a man of parts, and master of an easy humorous style, but withal in narrow circumstances, he began, after the reformation, to set up a news-paper, which at length was put down by the *Gazette*, first set on foot by Mr. Williamson, afterwards Sir Joseph, under-secretary to secretary Nicholas; for which, however, the government allowed Mr. L'Estrange a consideration. Some time after the Popish plot, when the Tories began to gain the ascendant over the Whigs, he, in a paper called the *Observer*, became a zealous champion for the former. He was afterwards knighted,

and served in the parliament called by king James II in 1685. But things taking a different turn in that prince's reign in point of liberty of conscience, than most people expected, our author's *Observations* were disused, as not at all suiting the times. However, he still continued licensor of the press till king William's accession, in whose reign he met with some trouble on account of his being a disaffected person. However he went to his grave in peace, tho' he had in a manner survived his intellects. He published a great many works. Mr. Gordon says, "that his productions are not fit to be read by any, who have taste or good breeding. They are full of phrases picked up in the streets, and nothing can be more low or misceous."

LETI (Gregorio) an eminent Italian writer in the 17th century, was descended of a family which once made a considerable figure at Bologna. Marco his grandfather went to Rome to seek his fortune. After he had been two years gentleman to cardinal Aldebrandini, he was made judge of Ancona. He died governor of Rimini in 1603, leaving two sons, the elder of whom named Augustin-Francis, entered into the church; and the younger Jerome, father of our Gregorio, was page to prince Charles de Medicis; and afterwards took arms, and served some time in the troops of the grand duke as captain of foot, and settling at Milan, married there in 1628. He was afterwards governor of Alimonte in Calabria, and died at Salerno in 1639. Our author was born at Milan in 1630, studied under the Jesuits at Coenza, and was afterwards sent by an uncle to Rome, who would have him enter into the church; but he being averse to it, returned to Milan, and left his uncle. He returned however to his uncle, who again pressed him to take orders. Gregorio became still more and more averse. His uncle, who was now bishop of Aquapendente, at last said to

him in the presence of his vicar: *God prevent you from becoming some time or other a notorious heretic; but for my part, I will not have you any longer at my house.* Upon this he went for France. But coming to Alexandria the night it was invested, he was obliged to stay there three months. He afterwards went to Genoa, and getting acquainted with monsieur de Saint-Leon, an Huguenot, who was in the service of the marquis de Valavoir, general of the French infantry, they discoursed upon religion; and Leti, who had by reading certain books conceived an inclination to the Protestant religion, was fully determined to embrace it, tho' he did not declare his intention then. He went to Geneva, where he studied the government of that city, and the religion there. Thence he went to Lausanne, and contracting an acquaintance with John Anthony Gurrin, an eminent physician, lodged at his house. A few days after he made profession of the Calvinist religion, and thereby so insinuated himself into the favour of his landlord, that he married his daughter. He settled at Geneva, where he spent almost twenty years, carrying on a correspondence with learned men, especially those of Italy. In 1674 he had the freedom of the city bestowed upon him, which had never been granted before. Some contests obliged him to leave that city in 1679; upon which he went to France, and in 1680 into England, where he was received with great civility by Charles II, who, after his first audience, made him a present of a thousand crowns, with a promise of the place of historiographer. He wrote there the history of England; but that work not pleasing the court on account of his too great liberty in writing, he was ordered to leave the kingdom. He went to Amsterdam in 1682, and was honoured there with the place of historiographer to that city. He died suddenly in June 1701, aged 71. He was a



man of indefatigable application, as the multiplicity of his works shew. He used to write twelve hours three days in the week, and six hours at least the other days, as he himself tells us in his *Traité de la Philosophie*.

LEUCIPPUS, a Greek philosopher. Men are not agreed about his native place; but it seems very probable that he was the inventor of the system of Atoms: and Epicurus is to be blamed for not owning that he made an advantage of this philosopher's inventions. Mr. Bayle says he had often wondered, that all those who embraced this system did not assert that every atom was animated. Such a supposition alone could have enabled them to solve the objections against their system, and account for the origin of mind and sensitive power. But there are reasons to believe Democritus had in some respect corrected that defect in the system of Leucippus, and to have supposed every particular atom was endued with a mind or soul.

LEWIS I, king of France, and emperor of the West, called the Pious, son to Charlemagne, born in 778. His father declared him his successor, and he was crowned at Rheims in 816 by pope Stephen IV. He reduced Bernard the son of his brother Pepin, who had conspired against him; subdued the Britains, who had chosen a king over them, called Morgan; and to his second wife married Judith, the daughter of Walpo, of Bavaria. His three sons could not endure their mother-in-law, but revolted against him in 830, and Pepin shut up Judith in a monastery. In 833 Lotharius sent his mother-in-law to Tortona, seized his father, and sent him to St. Medard of Soissons, and constrained him to quit his arms and imperial ornaments, and to own himself guilty: this made Lewis and Pepin take arms for restoring their father, set the crown again upon his head, and recovered his wife. Afterwards he took Lotharius into his

friendship, but Lewis rebelled again. The emperor returned into Germany, where he pursued him; but finding himself weak, he came down the Mein to Ingelheim, where he died of grief and an imposthume, June 20, 840, aged 62, in the 49th year of his reign. He was of a sweet temper, but too easy; learned, vigilant, temperate, laborious, and liberal.

LEWIS VII, king of France, was crowned at Rheims Oct. 21, 1131, and reigned with his father till the 1st of August 1137, and then alone till September 1180. In 1137 he married Eleanor heiress to William IX, duke of Guienne. She was beautiful, and a great fortune by the provinces which she inherited from her father; but it is pretended that she was lewd, and that her husband would have had strong reason to have his marriage declared void, if human prudence had suffered him to lose by a divorce the great estate Eleanor had brought him. At last jealousy got the better of politics, and he could bear no longer with her, and was divorced by a sentence of the prelates of the kingdom, whom he had called together at Baugenci in 1152. He restored the divorced princess all that was her own, and thereby put his most dangerous neighbour, the king of England, in a condition to oppress all France: for the latter, ambitious to enlarge his dominions, tho' with the disgrace of marrying a divorced princess, went post to Bordeaux, and did with great haste conclude his marriage with her. The king of France had taken Eleanor with him into Asia, where she entertained a suspicious correspondence with a Turk named Saladin. This gave great vexation to the king. St. Bernard had not foretold such bad success. But Lewis had reason all his life to repent of suffering the duke of Guienne's estate to fall into the hands of the English. For in order to oppose the king of England, he was obliged to encourage the king of England's sons

to result against their father, which contributed more to raise his enemy's glory, than to prejudice him. Eleanor was ill satisfied with her second marriage. She was as jealous of her second husband, as her first had been of her; but he treated her with more severity. He caused her to be imprisoned, and shut up very close all his life-time. Lewis died September 18, 1180, two years after he had made a voyage to England out of devotion. He had made such another voyage to San Jago in Galicia in 1155. He caused his son Philip to be crowned at Rheims November 1st 1179, whom he had by Alice of Champagne, his third wife.

LEWIS XI, king of France, born at Bourges in 1423, came to the crown on the death of his father Charles VII, in the year 1461. He was a prince very well skilled in the arts of government, and made use of political arts very happily to extricate himself out of a thousand difficulties; but they also failed him sometimes; nor is that to be wondered at, since he was not consistent with himself, but passed from one extreme to another. It has been very justly observed of him, that he distinguished himself as much by his vices as by his virtues, for in both he ran upon extremes. From the age of sixteen he put himself at the head of a party, and having been forced to return to his duty, he endeavoured to find new opportunities to revolt again, and continued in that disposition of mind till his father's death, at which he was too much overjoyed to conceal it. He took not the least care of his son's education, and got such husbands to his daughters, as shewed he was no way concerned about their happiness. He put his brother to death; and had several mistresses and bastards. He sued for a peace to Edward IV king of England, as soon as he knew he was come into Picardy, and bought it very dear, not being much concerned at being called cowardly king by count

de Lode and his other favourites. He levied great sums of money on his subjects, and oppressed them more than his predecessors had done; yet spent so little on himself, that he cannot be cleared of sordidness. He spent a great deal on spies, in hunting, and with the ladies; and he used to reward most prodigiously those who first brought him any considerable news. As he desired passionately to prolong his life, no man had a greater share in his favours than his physician. He suffered him to usurp an absolute power. He was very credulous with regard to astrology. He not only preserved his dominions against many assaults, but even enlarged them; for he added to the kingdom the provinces of Anjou and Maine, and the duchy of Burgundy, by marrying the Dauphin to the heiress of that house. Never did one suffer more in body or mind than he did before he died August 1483. He seriously acknowledged his faults before he died, as Comines observes, which is the most noble and heroic action ever he did. And to prevent his son Charles VIII from being guilty of the same faults, he left him a kind of institution intitled, *Rosier de Guerra*, wherein he recommends to his son to take care to be more beloved than feared, considering that he had chiefly failed in that article.

LEWIS XII, called the Just, born at Blois June 27th, 1462, king of France, son to Charles duke of Orleans and Milan. He was no sooner crowned but he lessened the taxes, and took care to have justice administered. Some putting him upon retaliating his former enemies, he said, *It did not become the king of France to revenge the quarrels of the duke of Orleans*. In 1499 he recovered the duchy of Milan; and in 1500 Sforza was taken and brought into France, where he died. Soon after he defeated Frederic, and possessed himself of Naples; yet was so generous as to bestow upon him the dukedom of Anjou.

on. He was defeated by the Spaniards, and in 1505 made a peace with them. He overthrew the Venetians at the famous battle of Agnadino, May 14, 1509. The pope being jealous of his power, made league with the emperor, Switzers, Venetians, against him: he defeated them at the battle of Ravenna; the Switzers restored the duchy Milan to Maximilian the son of the Sforza, beat the French, and seized Dijon. The pope also stirred the Genouese, the Spaniards and Irish against Lewis; but he accommodated matters with the Switzers, concluded a peace with Spain, ratified his alliance with England marrying, October the 9th, 1514, the daughter of Henry VII; but he was preparing a puissant army to take the Alps, he died at Paris, May 1, 1515, aged 53, in the 6 year of his reign. He was pious, liberal, magnificent, a favourer of learning, and wept whenever he intended any subsidy on his people; he was courageous, and loved to enter himself into companies.

LEWIS XIII, king of France, the last successor of Henry the Great, died at Fountainbleau September 17, 1643, and began his reign May 14th 1643. If his reign in the first ten years was attended with several troublesome factions, which sometimes signified civil wars, it was not less disturbed in the twenty-three last years, either by religious or foreign wars; so that it might particularly be said to this prince what Job observed of all men. *There is a continual war appointed to man upon earth.* His reign, which was so little peaceful, was otherwise extremely glorious; it was a long time since France gained so many considerable victories. However amidst so many triumphs he was extremely unhappy in private family; for he could neither trust his mother, his wife, or his brother, three persons who suffered themselves to be entirely governed by

turbulent and factious men, who were disaffected to the government. Even his sisters declared against him, her especially whom he had married to the king of England; for she received all the discontented persons very kindly, and was continually animating her husband's inclinations for the Spanish interest. He had not judgment enough to govern his kingdom himself, and so was under the necessity of depending on his ministers; and would have been in danger of losing the crown, had he not at last fallen into the hands of cardinal de Richelieu. But this able minister, whose own interest it was to support his master's authority, disappointed all the designs that were formed against his government. Notwithstanding the many conspiracies the cardinal had to struggle with, yet he applied himself very successfully to foreign affairs. He gained to the king his master the glory of humbling the house of Austria, which made all Europe tremble. He engaged him in a confederacy with Holland, which was concluded in 1635. Cardinal de Richelieu, notwithstanding his great genius, suffered himself to be imposed upon by the Dutch. The royal authority was never more effectually exerted in France than in his reign, nor did ever the parliament of Paris suffer a more disgraceful mortification. It is very probable, however, that Lewis XIII was not sorry for cardinal de Richelieu's death; for he did not love the man, but feared him, and would have removed him, had he not had very strong reasons not to do it. He imagined, amongst other things, that his armies being commanded by his eminency's creatures, he could never have them at his own disposal, if he should fall out entirely with him. The short time he survived the cardinal, was perhaps the most disagreeable in all his life; for besides his bodily infirmities, he had a great many vexations; and as he was not ignorant of the queen's intrigues,



trigues, there is reason to think he was very uneasy in mind. The Dauphin vexed him not a little, without intending it or being aware of it. For coming to the king after he was baptized, the king asked him what was his name. The Dauphin, then but four years and some months old, answered, *Louis XIV.* He took the answer for a bad omen, and laid it sorely to heart. Turning himself about on the other side, for he was then sick, he answered, *not yet, not yet.* He put himself and his kingdom under the protection of the virgin Mary, by a solemn religious act, dated February 10, 1638. He died, after a long illness, May 14th, 1643. He loved war, and had been in person in several expeditions. He was surnamed the Just, a title which comprehends, according to the maxims of the ancients; all the moral virtues. He never loved reading, after they had given him a disgust to it by making him read a book which he disliked, *Fauvel's Antiquities.*

LEWIS XIV, king of France, was born September 5, 1638, and surnamed *Dro-datus*, or *Given by God.* He came to the crown May the 14th in 1643, on which day his father Louis XIII died, then four years and some months old. The administration was a long time in the hands of his mother queen Anne of Austria, who chose cardinal Mazarin for her prime minister. She appointed him superintendent of the king's education, a new title conferred on the cardinal, on purpose that all the employments relating to the king's education might be at his disposal; so that he could not be educated but according to the minister's intentions. It must be confessed, that during the king's minority, the cardinal made several good regulations, and amongst other things he put a stop to the destructive custom of duelling. When Louis XIV was crowned at Rheims June 7th, 1654, the bishop of Sens having received the king's oath and solemn promise

to assert and maintain the rights and privileges of the church and of the bishops of his kingdom, turned himself towards the princes, the lords, all the nobility and the people, and asked them whether they accepted his majesty for their king; which shews that even the most arbitrary princes hold their authority originally from the whole body of the nation. At the cardinal's death Lewis XIV took upon him the government of his kingdom, and declared he would no longer have a prime minister, which was a wise resolution, if he had kept to it. But it is certain that he was constantly imposed upon by his counsellors, and that he at last became a perfect slave to the Jesuits. It is even probable that towards the latter end of his life he became a member of their society, and took the four vows which the Jesuits used to make. He married Mary Theresa, the daughter of Philip IV king of Spain. One of the conditions of the marriage was, that the king of France should solemnly renounce and give up all the Infanta's claims whatsoever, which the Infanta herself also renounced, and they both swore to keep that article; and yet such was Lewis's perfidiousness, that upon the death of the queen's only brother, he put in his claim, and seized upon part of the Low-Countries. Tho' he was married, yet it would be too long to give an account here of his amours; we shall only take notice that his intrigues, especially with married women, could not but raise scruples in his mind, which his ghostly fathers removed, by persuading him that he might make atonement for all his sins, if he would extirpate hereby out of his dominions. And this was unquestionably the chief cause of the persecution, which was carried on against the Reformed in France, not only with the greatest cruelty, but with the vilest perfidiousness. For the edict of Nantes, which was the security of the Protestants, had been solemnly registered



tered in the parliament of Paris ; it had been confirmed by several ratifications of Lewis XIV ; even after his majority, in his declaration of May 21, 1692. As this prince was exceedingly fond of glory and the adulation of his courtiers of the prostitute court writers carried to a very great excess. The king nor satisfied with a most arbitrary government, pretended to add the effects of his power even to the most remote generations, as appeared in the affair of the legitimated ones. He had good natural parts, but had had a bad education. The discipline of the royal academy at Paris, and many other good regulations, were owing to Mr. Colbert his minister. And the marquis de la Fare justly observes, " the king's arbitrary government rendered these establishments almost useless. For despotic power does not agree with eminent talents, and with noble qualities ; a blind submission, which is inconsistent with an elevated mind, becoming then the chief qualification to make a man's statue. And indeed, tho' there have been great things done in this kingdom within thirty years, there have been no great men, either in war or for politics : not because all men happened to want natural talents, but because the court did not do them justice, and employed them not." He died November 1st, 1715, after a reign which did but too much justify the poetic character given of it by an astrologer who was placed in a room near the queen's chamber, as he prepared all his instruments ready for the happy moment, when majesty would be delivered. The instant the prince was born, the astrologer saw things unutterable, as they had all the trouble imaginable to make him declare. At last, after many entreaties, they got these words from him : *Dieu, dieu, le roi j. i. e.* " his reign will be

" long, true, and fortunate." After the queen his consort's death, he married madam de Maintenon, the celebrated Scaron's widow. Mr. Louvois opposed it, and was not called to be present at the ceremony, which was performed by Mr. de Harlay, archbishop of Paris, assisted by father de la Chaise ; Bontems and the chevalier Fourbin were witnesses to it. After that, madam de Maintenon became mistress of the whole court, and had the greatest share in the administration.

**LIBITINA**, the goddess of funerals, thought by some to be the same with Proserpina. She had a temple at Rome, wherein was kept whatsoever was necessary to funeral solemnities, which were bought or borrowed of the *Libitinarii*, as every one had occasion.

**LICINIA**, a vestal, punished for her lewdness about the year of Rome 640. There were three vestals at the same time, who behaved themselves ill. Lucius Metellus, the Pontifex Maximus, not having punished these crimes with due rigour, was prosecuted for it, on an impeachment of Sextus Peduceus, tribune of the people. He had condemned but one of the three, and cleared the other two. Licinia was one of the two latter. Emilia and she had each of them the other's brother for her gallant. Their dissolute life was well known to many persons, and yet their criminal commerce was concealed from the public. At last Manius, one of their pinaps, turned informer. The disgust which the great remissness of Metellus, the Pontifex Maximus, raised, occasioned Lucius Cossius to be commissioned to begin the prosecution anew. Licinia could not escape him. This judge was even thought to have exceeded the just limits, by his prodigious severity in prosecuting and punishing the accomplices.

**LICTORS**, Roman officers created by Romulus, who were twelve in

in number, and carried bundles of rods, in which was tied up an ax, the head whereof appeared above the rods. Their office was to clear the way for the kings. When Rome was a commonwealth, the dictators, consuls and praetors, had their lictors; the dictators twenty-four, the consuls twelve, and the praetors six. At triumphs they marched before the conqueror's chariot, carrying their rods wreathed about with laurel, and with a branch of it in their hands. They were also the public executioners.

**LIGARIUS** (Quintus) lieutenant to Caius Censidius, and who commanded in Africa as proconsul, behaved so well in his employment, that the inhabitants of the country passionately desired him for their perpetual governor, when Censidius was recalled. Their request was granted; and they continued very well satisfied with Ligarius's government. They would have set him at their head, when they took up arms in the beginning of the civil war between Caesar and Pompey; but as he was desirous of returning to Rome, he refused to concern himself with public affairs. Ligarius generally opposed Julius Caesar, who nevertheless gave him his life, after the defeat of Scipio, and of the other captains, who lighted up the war anew, in Africa, in favour of the cause which Pompey had maintained. But notwithstanding the pardon, Ligarius continued concealed out of Italy. His brothers and friends, and particularly Cicero, employed their utmost endeavours in order to obtain Caesar's leave for him to return to Rome; and they flattered themselves with the hopes of succeeding, when Tubero set himself up expressly for the accuser of Ligarius. It was then that Cicero spoke in favour of Ligarius that admirable oration, which changed, in a very singular manner, the intentions of Julius Caesar. Ligarius was absolutely acquitted. He was afterwards one of

the accomplices with Brutus and Cassius.

**LIGHTFOOT** (John) a very learned English divine in the 17th century, educated in Christ-Church Cambridge, where he made great progress in his studies. Sir Rowland Cotton knight took him into his family as his chaplain, and engaged him in the study of the Hebrew language. He resolved to travel; but changed his resolution, being importuned by the people of Stone in Staffordshire to be their minister. From hence he removed to Hornsey near London, for the sake of Stion-college library, where he discharged the duties of his function, and profuted his rabbinical studies till June 1642, when he retired to London, and was chosen minister of St. Bartholomew's behind the Exchange, and was appointed one of the assembly of divines in 1645, where he spoke with great freedom and courage. August 26, 1645, he preached before the house of commons, a Sermon printed at London the same year, in which he recommends to the parliament a *Review and Survey* of the translation of the bible, and to hasten the settling of the church; and expresses his joy to see what they had done in *platforming* *Classis* and *Presbyteries*; and *I verily and cordially believe*, says he, *it is according to the pattern in the mount*. He declares likewise very strongly against allowing *Liberty of Conscience*. He commenced doctor of divinity 1652; and in 1655 he was chosen vice-chancellor of the university of Cambridge. He was collated to a prebend in the cathedral of Ely by Sir Orlando Bridgman, then keeper of the great seal. He published several valuable works. *The Harmony of the Old, and the Harmony of the New Testament, &c.* He died 1675, aged 74.

**LILBURN** (John) a youth of high spirit, apprentice to a dealer in cloth. Upon dislike of his trade in 1632 he took an inclination to the study of the law,

id was taken into the service of William Pynne of Lincoln's-inn, shortly after suffering for his *Hidalskin*. Mr. Lilburn took his part, and dispersed several against the bishops; for which he committed prisoner to the in 1637, and afterwards whipped that prison to Westminster. He likewise two hours in the at the Palace-yard; and speak- ere to the people against the was gagged. In 1640 he was d from prison by the long par- t, and became a captain in service; but being taken pri- at Branford in 1642, he was to Oxford, and there arraign- traitor for levying war against og. Afterwards being released, s made a lieutenant-colonel; ing a man of a restless dispo- he became the head of the le- , and published several pam- to promote their designs; for , and for his endeavours to di- the peace, he was committed to ate in August 1645; where sing a considerable while, se- hundreds of petitions were pre- to the parliament for his re- sent. He was afterwards re- to the tower, where having with liberty allowed him, he and sty spoke very disgracefully of wo houses of parliament, to it appeared that there was a of many thousands concerted, a colour of petition, to disho- the parliament and their pro- gs. Whereupon his liberty was ned, and he was ordered to ap- the bar of the house of com-

In 1648 there was an order of relesment, and a committee to consider how he might have tion for his sufferings; and on 1st of that month an ordinance ent from the commons to the of loans for raising three thou- pounds out of the estate of the ad County towards reparation sufferings by two sentences a-

gainst him in the star-chamber. But upon his publishing a piece intitled, *England's new Chains discovered*, he was committed on the 29th of March 1649 to the tower, and by a special commission of Oyer and Terminer was tried upon a charge of high trea- son, but was acquitted. In 1651-2 an act passed against him for a fine of seven thousand pounds, and that he should be banished out of England, Scotland, and Ireland. Upon this he went into the Low-Countries; but returning afterwards into England, he was committed to Newgate, and brought to his trial at the Session's- house in the Old-Baily, but acquitted. Soon after he was conducted to Port- mouth in order to be conveyed beyond seas; but upon security for his future good behaviour, he was suffered to return; and turning quaker, settled at Eltham in Kent, where and at other places he sometimes preached. He died there August 29th, 1657; and his body was interred in the quak- ers burying ground near More-fields. Judge Jenkins used to say of him, that *If the world was emptied of all but John Lilburn, Lilburn would quar- rel with John, and John with Lil- burn*. He had an elder brother, who was major-general of the North of England, and commander in chief of all the parliament forces in Scotland.

LILLY (William) born at Ode- ham in Hampshire, one of the Demi's in Magdalen-college Oxford in 1486. He travelled to Jerusalem upon the score of religion, and returning, at Rhodes he perfected himself in Greek and Latin; and at Rome heard Sul- pitius and Sabinus read the Latin tongue. At his return he taught grammar, poetry and rhetoric, at Lon- don; and at last was made first master of Paul's school, where he printed his grammar, &c. and died of the plague in 1522.

LILLY (William) an eminent English astrologer in the 17th cen- tury, author of the *Mohinus Anglicus Junior*; the *Sopa natural Siget*; and *The*



*The White-King's Prophecy.* While the king was at Hampton-court about July or August 1647, he was consulted, whether his majesty might retire for safety; and in 1648 he was consulted for the same purpose, while the king was at Carisbrook castle in the Isle of Wight. The same year he published his *Treatise of the three Suns*, seen the preceding winter; as also an astrological judgment upon a conjunction of *Saturn and Mars*. This year the council of state gave him in money fifty pounds, and a pension of a hundred pounds *per annum*. In 1648 and 49 he publicly read and explained the first part of his *Christian Astrology*, for the improvement of young students in that science. In 1651 he published his *Monarchy or no Monarchy*. During the siege of Colchester, he and John Booker were sent for to encourage the soldiers, assuring them that the town would be soon taken, as indeed it was. In 1652 he published his *Annis tenebrosis*. In his Almanack for next year, he asserted, that the parliament stood upon a tottering foundation, upon which he was confined for thirteen days. In 1654 he had a dispute with the learned Mr. Gataker, who, in his annotations on Jeremiah x. 2. had reflected on Mr. Lilly. In 1655 he was indicted at Hicker's-Hall for giving judgment upon stolen goods, but was acquitted. In 1659 captain Cox brought him from the king of Sweden a golden chain and a medal worth about fifty pounds, on account of Mr. Lilly's having mentioned that king with respect in his almanack of 1657. In June 1660 he was taken into custody by order of the parliament, by whom he was examined concerning the person, who cut off the head of king Charles I. The same year he sued out his pardon under the great seal of England. The plague raging in London, he removed with his family to his estate at Hertham; and in October 1666 was examined before a committee of the house of

commons concerning the fire of London, which happened in September that year. After his retirement to Hertham, he applied himself to the study of physics, and by means of his friend Mr. Ashmole, obtained from archbishop Sheldon a license for the practice of it. A little before his death he adopted for his son, by the name of *Merlin Junior*, one *Henry Coley*, a taylor by trade, and at the same time gave him the impression of his almanack, after it had been printed for thirty-six years. He died in 1681 of a dead palsy. Mr. Ashmole set a monument over his grave in the church of Walton upon Thames. Mr. George Smalridge, then a scholar at Westminster-school, afterwards bishop of Bristol, wrote two elegies, one in Latin, the other in English, upon his death.

LIMBORCH (Philip) a learned writer among the Remonstrants, born at Amsterdam in 1633. After having made great proficiencies in his studies, he was, in 1655, admitted to preach in public, which he did first at Harlem upon Matthew vii. 12. The same year he was invited to Alenmar to be minister of the Remonstrants there; but he refused that call, being desirous to continue longer at his studies, and to prepare a greater store of sermons before he preached steadily. His sermons were not full of affected eloquence, but they were solid, methodical, and edifying. He was chosen minister of Gouda; from hence he was called to Amsterdam, where he had a new employment conferred upon him, which was the professorship of divinity, in which he acquitted himself with great reputation till his death, which happened in 1712, aged 79. He did not profess great advances in languages, but would have excelled in this part of literature if he had not preferred that which was more important. He had an admirable genius, and a tenacious memory. He had many friends of distinction in foreign



reign parts as well as in his own country. Some of his letters to Mr. Locke are printed with those of Mr. Locke. He had all the qualifications suitable to the character of a divine. He had a sincere love for truth, and fought the Christian religion in the scriptures themselves. He lived an example of temperance, charity, and every virtue, and preserved the vigour of his body and mind to a considerable age; and died with full confidence in the goodness of God.

LIMEUIL (Isabella de la Tour de Turenne, Demoiselle de) maid of honour to Catherine de Medicis, was delivered of a child at court to the prince of Conde. The best historians agree, that the queen-mother forwarded the amours of the prince and Limeuil; yet she was banished the court. She was daughter of Giles de la Tour, lord of Limeuil, and was afterwards married to Scipio Sardini, baron of Chaumont on the Loire, &c. a nobleman of Lucca, one of those Italian farmers, who made their fortunes in France under Catherine de Medicis. Count Montmorency one day made his addresses to her. She snubbed him, and bid him be gone about his business. The constable said, Well, fair lady, I am going; you are surely in a strange passion with me. She answered, It is but just you should meet with somebody to rebuff you, since it is your practice to rebuff all mankind. Adieu then, fair one, said he; I am going, for you have given me my own. One day she upbraided her husband with the honour she had done him by marrying him, she who was of so good a family. I have done more, replied the husband Scipio Sardini, in prostitution for you, than you have done for me; for I dishonoured myself to restore your honour: meaning that as she had lost it when a maid, he had repaired it by making her his wife.

LINACRE (Thomas) an English physician, and one of the most learn-

ed men in the 16th century, studied at Florence under Demetrius Chalcondylas and Politian; and was so noted for his modesty and politeness, that Lorenzo de Medicis made him the companion of his childrens studies. He afterwards went to Rome, and was greatly esteemed by Hermolaus Barbarus. Being returned to England, he was appointed preceptor to prince Arthur, eldest son of Henry VII, and dedicated to him the Latin translation of Proclus's sphere. He translated some of Galen's treatises into Latin, and published a learned work *De emendata Latini sermonis structura*. He was physician to the king of England, and to princess Mary, and bequeathed a house to the college of physicians. He died aged sixty four, and was buried in St. Paul's church London. He was presented to a benefice, and took priest's orders. Erasmus bestows very great encomiums on him, but censures him for the same fault with Æmiliius Paulus, viz. of being too nice and difficult with regard to his compositions; he revising and correcting them too often. His friend Caius erected a monument with an epitaph to his memory. It is said that he was much addicted to swearing; and that having never looked into the scriptures till he was very old, he happened to turn up, at his first peep into them, these words of our Saviour, where he forbids swearing. Linacre surprized at what he read, cried out, with a great oath, *This book is not the gospel, or there are no Christians in the world.*

LINUS of Chalcis, son of Apollo and Terpsichore, the inventor of Lyric verses. 'Tis thought he first brought the letters of the alphabet out of Phœnicia into Greece, where he was preceptor to Hercules. We find some of his verses in Stobæus.

LIPSIUS (Justus) born at He near Brussels in Brabant in 1547, nephew of Martinus Lipsius, Erasmus's friend. He was one of the most famous men

of his time. He was secretary to the cardinal of Granville, and taught at Louvain, and other universities, where he wrote *The History of our lady of Hall*. He died at Louvain, aged 59. His works are in six vol. folio.

LISOLA (Francis) gained a great reputation by his embassies in several courts of Europe. He was born at Besançon, and entered into the emperor's service in 1639. From which time till his death he was zealously attached to the interest of the imperial court, and exerted all his skill in writing, and all the diligence and care of an able negotiator to promote the advantage of the house of Austria. He was not above thirty when he was appointed resident from the emperor Ferdinand III at the court of Great Britain, in which employment he was continued four years. He was envoy extraordinary at the court of Spain, when Philip IV died in the year 1665. His book intitled, *Boislier d'Etat & de Justice*, is esteemed. He refused in it all that France had published concerning the *Queen's Right to several States of the Spanish Monarchy* in the year 1667. France complained of his bitter manner of writing. He vindicated himself of that charge very earnestly. Monsieur Verjus wrote against him with wit and sharpness. He was honoured with the dignity of a baron. He died before the opening of the conferences at Nimègue, where, no doubt, he would have been his Imperial majesty's plenipotentiary. He was thought to have been the first author and chief director of the attempt that was committed at Cologne on the person of prince William of Furstemberg 1674, during the conferences for the peace.

LISTER (Martin) an eminent English physician in the 17th century, educated under the care of his great uncle Sir Martin Lister, physician in ordinary to king Charles I, and afterwards at St. John's-college Cambridge. He travelled into France. He practised physic at York, and af-

terwards at London. In 1698 he attended the earl of Portland in his embassy from king William III to the court of France; of which journey he published an account at his return, which was ridiculed by Dr. William King in his *Journey through London*. He was physician to queen Anne, in whose reign he died. He published several other works.

LITTLETON or LYTTLETON (Thomas) an eminent lawyer and judge in the 15th century, studied in the Inner-temple, where he read learned lectures on the statute of William II, *de donis conditionalibus*. In 1434, 32 Hen. VI. he was called to the degree of serjeant at law, and afterwards appointed steward of the Marshals of the king's household. In 1455 he was made king's serjeant. In 1462, 2 Edward IV. a pardon passed to Thomas Littleton, serjeant at law, *super Vicecomiti, alias Subvicem.* at that time, for the earl of Warwick was high-sheriff and the gentry under-sheriffs. This pardon was probably granted him for his adherence to the house of Lancaster. Sixth Edward IV, he was appointed one of the justices of the court of Common-Pleas, and rode the Northampton circuit. The same year a writ was issued out to the commissioners of the custom-houses of London, Bristol, and Kingston upon Hull, to pay him 110 marks annually for the better support of his dignity; one hundred and six shillings, eleven pence, farthing, and the sixth part of a farthing for the purchasing of a robe and furs; and six shillings and sixpence for another sort of robe called *Linaris*. In the 15th year of the same reign he was made knight of the Bath. He wrote his *Traites*, when he was judge, after the 14th year of king Edward IV's reign; but the exact time we cannot determine, tho' it was not long before his death, because it wanted his last hand. He died in a good old age, and was interred in the cathedral

cathedral of Worcester under a marble tomb with his statue upon it.

**LITTLETON** (John) was a man much esteemed for his wit and valour, as Camden observes, and knight of the shire for the county of Worcester, the 27th Elis. But being a Roman Catholic was unfortunately drawn into the conspiracy of the earl of Essex, and other malecontents in the reign of queen Elizabeth; upon which he was tried and condemned in 1601. After sentence he was immediately conveyed to Newgate, and the next day wrote an excellent letter to Sir Walter Raleigh, to whom he gave ten thousand pounds to procure the queen's pardon with regard to his life, tho' his estate, which was about seven thousand pounds *per annum*, was confiscated. His letters to his wife, while he was in prison, were very pathetic. In 1601 he removed to the King's-Bench in Southwark, where he died on Wednesday the 25th of July following, and was interred in the church of St. George Southwark. King James I. restored his estate to his widow, on her petition to him for it.

**LITTLETON** (Edward) lord keeper of the great seal of England in the reign of king Charles I, eldest son of Sir Edward Littleton of Mounslow in Shropshire, born in that county in 1589, and became a gentleman-commoner of Christ-church Oxford in 1606. Thence he went to the Inner-temple, and studied the law, and became eminent in the profession of it. In the parliament 1628 he had the management of the high presumption charged on the duke of Buckingham about king James's death; on which occasion he behaved himself with universal applause between the jealousy of the people and honour of the court. Thro' different quick promotions he came in 1639 to be appointed lord keeper of the great seal, by the name of lord Littleton baren of Mounslow. In the beginning of the long parliament he was in good

esteem with both houses; and when the king passed the triennial bill, and that of the subsidies, both houses by the lord keeper returned their thanks to his majesty. He staid some time with the parliament; but at last in July 1642, retired to the king at York, having just before sent the great seal thither, and attended him till his death, which happened in August 1645, he being then colonel of a regiment of foot, and privy-counsellor to the king. He had taken great pains in the hardest and most knotty parts of the law. He had a great intimacy with Mr. Selden, who much assisted him in his studies; and was looked upon the best antiquary of his profession, who gave himself up to practice; for upon the mere strength of his abilities he had raised himself into the first rank of the practitioners of the common-law courts, and was chosen recorder of London before he was called to the Bench, and grew presently into the highest practice in all other courts, as well as those of the law.

**LITTLETON** (Adam) descended from an ancient family in Shropshire, educated at Westminster-school, and thence went to Oxford a student of Christ-church, whence he was ejected by the parliament visitors November 2, 1648. Soon after he became usher of Westminster-school, and afterwards carried on his profession elsewhere. In 1658 he was made second master of Westminster-school; and after the restoration taught school at Chelsea in Middlesex, of which church he was admitted rector in the year 1664. In 1670 he accumulated the degrees in divinity, being then chaplain in ordinary to his majesty. In 1674 he became prebendary of Westminster, of which church he was afterwards sub-dean. Besides his *Latin and English Dictionary*, he published several other works. He died, and was interred at Chelsea in 1694. He was an excellent philologist and grammarian, and an universal scholar.



and was extremely charitable, humane, and easy of access; of a strong constitution, and of a venerable countenance.

LIVIA (Drusilla) empress, daughter of Lælius Drusus Calpurnianus. She was married to Tiberius Claudius Nero, by whom she had the emperor Tiberius, and Drusus surnamed Germanicus. Afterwards Augustus having divorced Scribonia, took Livia from her husband; and notwithstanding she was big with child, married her, by whom he had no children, but adopted those she had by her former husband. She died, being 36 years old.

LIVINIUS or LIVINEUS (John) born at Dendermonde; but having been educated at Ghent, whence his family was originally come, he took the surname of *Gandenfis*. His mother was sister to the learned Levinus Terrentius, bishop of Antwerp. He studied polite literature at Cologne. He took afterwards a journey to Rome, where he visited the libraries, especially that of the Vatican. His skill in the Greek tongue gained him the friendship of the cardinals Sirlet and Casati. He translated into Latin some of the works of the Greek fathers; and if he had lived longer, would have translated more, and have published many other books. He died at Antwerp in 1599, aged 52, where he was chanter and canon. The Jesuits bought his library very cheap.

LIZET (Peter) first president in the parliament of Paris. The Guises wereasperated against him, because he had prevented the parliament from giving them the title of princes, and besides the cardinal wanted to get a person in that place, who would refuse him nothing. He charged him with speaking haughtily in his majesty's council: the ground of this charge was, because Lizet would not give his vote standing, and bareheaded, in a meeting of the council at which the cardinal was president. He declared boldly that he saw no

person there, who deserved such a submission from him; yet he did not keep to this bold answer, but fell down on his knees at the cardinal's feet, and asked him pardon. *Aman*, says Thuanus, *by his former conduct, a woman by his latter*. However he insided upon his innocence; and declared, that tho' he had been three years a counsellor in the parliament, twelve years the king's advocate, and twenty years the first president, yet he had not got so much ground as the soles of his feet rested upon, and that he even held his own house by lease. Out of compassion for his poverty, they gave him the abbey of St. Victor, where he spent the rest of his days. But being unacquainted with theological learning, the works he wrote in that retirement exposed him to ridicule. They were answered in a satirical piece under the name of Benediclus Passavantius, which, as it was thought, was written by Beza.

LLHUYD or LHUYD or LHOYD (Humphrey) a learned English antiquary in the 16th century, born at Denbigh, was educated at Oxford. He retired to his own country, where he practised physic. He wrote several works of antiquities, *The History of Wales*, and other treatises.

LLHWYD or LEWYD (Edward) a very learned antiquary in the 17th century, was born in Caermarthen-shire in 1670, and educated in Jesus-college Oxford. He was appointed head-keeper of the *Asiatick Museum*, upon Dr. Plot's resignation. He travelled more than once through all Wales, Ireland, the North of Scotland, Cornwall, and Bretagne in France, to qualify himself for the great designs which he had formed in antiquities and natural history. He died in 1709. He had published *An Account of a sort of paper made of Linum Abessinum, found in Ptelea*, *Descriptions of uncommon plants*, *Archæologia Britannica*, and several other works.



**LLOYD** (Nicolas) a learned English writer in the 17th century, born in Flintshire, and educated at Wadham-college Oxford, of which college he was afterwards a fellow; then rector of Newington St. Mary near Lambeth in Surrey, till his death, which happened November the 27th, 1680. His *Dictionary Historicum* is a valuable work.

**LLOYD** (William) a most learned English writer and bishop, was born in Berkshire. He was educated under his father, rector of Sonning and vicar of Tylehurst in Berkshire, then went to Oxford, and took orders. In 1660 he was made prebendary of Rippon; and in 1666 chaplain to his majesty. In 1667 he took the degree of doctor of divinity. In 1672 he was installed dean of Bangor; and 1680 was consecrated bishop of St. Asaph. On the 8th of June 1688 he was one of the six bishops, who, with archbishop Sancroft, were committed prisoners to the tower of London, for *contemning, making, and publishing a seditious libel against his majesty and his government*, that is, for subscribing a petition to the king, wherein the bishops shewed their great averfeness to the distributing and publishing in all their churches his majesty's late declaration for liberty of conscience. They continued in the tower till they were tried in Westminster-hall for the same, and acquitted the 15th of the same month. Soon after the revolution he was made Almoner to king William and queen Mary; and in 1692 was translated to the bishopric of Lichfield and Coventry; and 1699 in the see of Worcester, where he sat till his death, which happened 1717, aged 91. Dr. Burnet styles him "a person most indefatigable in his industry, and the most judicious in his observations of any that is known, and one of the greatest masters of style then living; a most exact critic, historian and chronologist. He had the most learning in ready call of any man in his

"time; and withal he was a holy humble man, and ever ready to do good. Even his love of study did not divert him from that." His works are highly esteemed.

**LOCKE** (John) a most eminent English philosopher and writer in the latter end of the 17th century, was son of Mr. John Locke of Pensford in Somersetshire, and born at Wrington seven or eight miles from Bristol. From Westminster-school he was sent to Christ-church in Oxford. He was highly dissatisfied with the common course of studies then pursued in the university, because nothing was taught there but the Aristotelian philosophy, embarrassed with obscure terms and useless questions, and he had a great aversion to the disputes of the schools then in use. The first books which gave him a relish for philosophy, were the writings of Des Cartes: for tho' he did not always approve of his notions, yet he thought he wrote with great perspicuity. He applied himself with vigour to his studies, and particularly to that of physic, in which he gained a considerable knowledge, tho' he never practised it. We have a noble testimony of this in the dedication of Dr. Thomas Sydenham's book intitled, *Observationes Medicae circa Morborum acutorum Historiam & Curacionem*, printed at London in 1676, where this excellent author says thus: "You know likewise, how much my method has been approved of by a person, who has examined it to the bottom, I mean Mr. John Locke, who, if we consider his genius, and penetrating and exact judgment, or the strictness of his morals, has scarce any superior, and few equals, now living." In 1664 he went to Germany as secretary to Sir William Swan, envoy from the English court to the elector of Brandenburg, and some other German princes. In less than a year he returned to England, where, among other studies, he applied himself to that of natural philosophy, as ap-

years from a register of the changes of the air, which he kept at Oxford from June 24, 1666, to March 28, 1667. There he became acquainted with the lord Ashley, afterwards earl of Shaftesbury, who introduced him into the conversation of some of the most eminent persons of that time. In 1668 he attended the earl and countess of Northumberland into France; but the earl dying in his journey to Rome, he returned with the countess, with whom the earl had left him in France, into England, and lived, as before, at the lord Ashley's, then chancellor of the exchequer; but retained his student's place at Christ-church, whither he went from time to time to reside. In 1670 he began to form the plan of his *Essay ac Human Understanding*; but his employments and avocations prevented him from finishing it then. About this time he became a member of the royal society. In 1672 his patron, now earl of Shaftesbury, and lord chancellor of England, appointed him secretary of the prebendaries, which place he held till the end of the war in 1673, when the earl resigned the great seal. In 1673 he was made secretary to a commission of trade, which place was worth to him 500 l. a year; but that commission was dissolved in 1674, which year he took the degree of bachelor of physick. In 1675 he travelled into France, being inclinable to a consumption. The earl of Shaftesbury being restored to favour at court, and made president of the council in 1679, sent for Mr. Locke to London; but that nobleman did not continue long in his post, being sent prisoner to the tower; and after his discharge, retired to Holland in 1682. Mr. Locke followed his patron thither. He had not been absent from England a year, when he was accused at court of having written certain tracts against the government, which were afterwards discovered to be written by another person; and in November 1684 he was

deprived of his place of Christ-church. After the king Charles II, Mr. W who had known our author in church, used his interest James, to procure a pardon and would have obtained Locke had not answered, t no occasion for a pardon, f not been guilty of any crim the English envoy at the demanded him and eighty persons to be delivered States General; upon wh concealed till the year folle during this time he form assembly with Mr. Limbor Clerc, and other learned m sterdm, for conversational subjects. In 1689 he England in the fleet which the princess of Orange. voured to procure his restor place of student of Chri that it might appear from he had been unjustly depri But when he found the co not be prevailed upon to di person who had been elec room, and that they woul mit him as a supernumer he desisted from his claim. easily have obtained a more post; but he contented him that of commissioner of app 200 l. a year. He was choice of going abroad en court of the emperor, or ther, where he thought th suitable to him; but he d on account of his valetudi of body. In 1695 he was one of the commissioners of plantations, which he disch great success till 1700, wh signed it, because he coul the air of London. He spe part of the last fourteen years of his life at Oates, seat of Sir Francis Mashan twenty-eight miles from L the county of Essex; and d retirement, applied himsel

study of the scriptures. Though he spared no pains to preserve his life, yet he foresaw his death, and prepared for it with great composure and resignation. He took delight in recounting to his friends the blessings with which God had favoured him; and he died with firm hopes in his promises of a future life October 28, 1704, aged 73. He wrote his own epitaph. His writings will immortalize his name. He had great knowledge of the world and business in it; to this tended his philosophy, and not to abstract speculations, which sever from the world, and unfit for the duties of it. He accommodated himself in conversation to the reach of all capacities, and had a peculiar art to lead people to discourse of what they understood best. With a gardener he discoursed of gardening; with a chemist of chemistry, &c. And indeed he had by this means acquired an uncommon insight into all the arts, of which he daily learned more and more. He used to say with great justice, that the knowledge of the arts contained more true philosophy, than all those learned hypotheses, which having no relation to the nature of things, can only serve to mislead men from the sole sources of real knowledge. He always kept the useful in his eye, and accordingly he esteemed the employments of men only, in proportion to the good they were capable of producing. For this reason he had no great value for those verbal critics, who waste their time in comparing words and phrases, and various readings. He cared yet less for subtle wranglers, who delight in sheltering themselves behind studied ambiguities, and in perplexing the plainest truths. The earl of Shaftesbury, author of the *Characteristicks*, tho' in one place he speaks of some parts of Mr. Locke's philosophy with great severity; yet observes, concerning his *Essay of Human Understanding*, in general, "that it may as well qualify men for business and the world, as

"for the sciences and the university." And he does him but justice when he says, "No one has done more towards the recalling of philosophy from barbarity into use and practice of the world, and into the company of the better and politer sort, who might well be ashamed of it in its other dress. No one has opened a better and clearer way to reasoning." Whoever is acquainted with the barbarous state the philosophy of the human mind was immersed in, when Mr. Locke undertook to pave the way to a clear notion of knowledge, and of the proper methods of pursuing and advancing it, will be surprized at this great man's abilities, and plainly discover how much we are beholden to him for any considerable improvements that have been made since. His other treatises of various kinds, his discourses on government, and his commentaries on some of St. Paul's epistles in particular, are justly held in the highest esteem. 'Tis well known what reception Mr. Locke's philosophy met with at the university of Oxford. It was proposed there at a meeting of the heads of houses to censure and discourage the reading of it; and after various debates among themselves, it was concluded that each head of a house should endeavour to prevent its being read in his college, without coming to any public censure. This instance favours the general observation of a very learned man, who says, That the progress of learning hath always met with the greatest obstacles from bodies instituted for the promotion of science, and the education of youth.

LOGES (Mary Bruneau) one of the most illustrious women in France in the 17th century. She was zealous for the reformed religion, which she constantly professed all her lifetime, and many domestic vexations only gave her an opportunity of shewing the piety and greatness of her mind. She died in 1641, and was buried



buried in a place she had chosen herself, near the house called La Pleau in Limousin. She left nine children behind her by her husband Charles de Rochignevoisin, Esquire, Lord Des-Loges, sometime gentleman in ordinary of the king's bed-chamber. She was highly esteemed not only by Malherbe and Balzac, and all the greatest wits, but also by the greatest princes, the king of Sweden, duke of Orleans, duke Weymar, &c.

LOGNAC, or LOIGNAC, or LONGNAC, or LAUGNAC, made himself very considerable at the court of France under the reign of Henry III king of France, and had a great share in that prince's favour. He had well established his reputation for courage by some duels he fought, and by the quarrels in which the house of Guise had engaged him, from which he got honourably off. He was made captain of the forty-five gentlemen, who were appointed to be a guard for the greater security of Henry III's person. He was also master of the wardrobe, and gentleman of the bed-chamber to that prince. All the world agree that he encouraged him to rid himself of the duke of Guise, and that he was present at the execution of that design. Some say he was banished from court afterwards because he asked the government of a province: others say that a government was given him in order to remove him from court. Thuanus and Davila seem to assert, that he was at court when the monk James Clement murdered the king.

LOKMAN the Wife, an eminent philosopher among the Easterns. The Arabians say he was the son of Badra, the son or grandson of a sister or aunt of Job. He was an Ethiopian, and a slave for some time. Some call him Abu Anám, or father of Anám. It is related that he was born in the time of David, and lived till the age of the prophet Jonas. Some suppose him to have been the same with Aëloph the mythologist; but D'Herbelot thinks

otherwise. He is said to have been deformed in his person; but that this defect was sufficiently made up by the perfections of his mind. Some pieces of his are extant, and he was looked upon as an excellent man. He got his liberty thus: His master having given him a bitter melon to eat, he eat it all. His master surprized at his exact obedience, asked, *how it was possible for him to eat so nauseous a fruit?* He answered, *I have received so many favours from you, that it is no wonder I should, once in my life, eat a bitter melon from your hand.* This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty.

LOLLIUS (Marcus) consul of Rome, was highly esteemed by Augustus, who honoured him with the government of Galatia, Lycania, Isauria and Pisidia, after the death of king Amyntas in 729; and was governor to Caius Caesar his grandson, when he sent that young prince into the East, to settle the affairs of the empire in that part of the world. In that progress Lollius discovered the bad qualities he had artfully concealed under the specious appearances of virtue. Tho' avarice was his ruling passion, yet such was his dissimulation hitherto, that he was thought proof against the charms of gold; to such a degree that Horace gives a noble character of him. For tho' it may be said, that a court poet seldom scruples to bestow praises on persons who do not deserve them, we yet must suppose that Horace writes from appearances, or that he proportions his encomiums to the prevailing opinion, at that time, of the person whom he praised. And we are told by Velleius Paterculus, that Lollius excelled in the art of hiding his avarice. His extortions while he was with the young Caesar discovered his real character. But he discovered other vices besides covetousness; for he fomented the discord between Tiberius and Caius Caesar. It



is said he served as a spy to the king of Parthia, in order to delay the conclusion of the peace. Caius discovering his treachery, shewed such an implacable hatred to his governor, as drove Lollius to despair, and made him lay violent hands on himself.

**LONGIANO** (Fausto de) an Italian author in the 16th century, published observations on Cicero and Roman coins, and a treatise concerning duels. It is thought he had translated Dioscorides into Italian, before Matthiolus published a like translation.

**LONGINUS** (Dionysius Cassius) a learned sophist in the 3d century, of great reputation for his knowledge. He was Porphyrius's preceptor, as also to Zenobia queen of the Palmyrians. He wrote abundance of books, of which we have but one extant, viz. *De sublimi dicendi genere*. Vopiscus says, the emperor Aurelian put him to death, because he thought him the author of a letter which Zenobia writ to him, which appeared to the emperor too bold and saucy.

**LONGOMONTANUS** (Christian) a great astronomer, professor of mathematics at Copenhagen in the 17th century, and canon of Lunden. Tho' being the son of a ploughman, and was forced to earn a livelihood, he nevertheless applied himself to study with extreme ardour, and learned, among other sciences, the mathematics to perfection. He went to Copenhagen, where he ingratiated himself with the professors, and lived eight years with Tycho Brahe, and assisted him very much, either in observing the stars, or in making calculations; and was so accurate and laborious, that Tycho Brahe had a particular esteem and affection for him; insomuch that leaving his native country to settle in Germany, he was very desirous of having Longomontanus with him. He accordingly went with him as far as the castle of Benach near Prague. But Longomontanus being desirous of a professor's chair in Denmark, Tycho Brahe gave him a

discharge filled with great testimonies of his esteem; and also took care to supply him in such a manner, as enabled him to defray honourably the expences of his journey. Longomontanus, in his return to Denmark, made a great compass, in order to view the places where Copernicus had observed the stars. The chancellor proved a Mæcenas to him, and after having enjoyed an honourable employment in his family, he was nominated to a professorship of mathematics in the university of Copenhagen in 1605. He discharged the duties of it worthily till his death, which happened in October 1647. His books are a proof of his great capacity. He pretended he had found the method of squaring the circle, and was vigorously attacked on that account by an English mathematician Dr. Pell. He made some alterations in Tycho Brahe's system; but because they did not much mend the matter, they were not received.

**LONGVIC** (Jaqueline de) duchess of Montpensier, was a lady of great merit, and in high credit about the middle of the 16th century. She was youngest daughter to John de Longvic, duke of Givri, and was married in 1538, to Lewis de Bourbon, 2d of that name, duke of Montpensier. She was the favourite of Catherine de Medicis. She died before the troubles, on account of religion, broke out. She manifestly discovered, during her long illness, what her husband had long suspected, viz. that she was a Protestant; and no doubt it was owing to her instructions and example, that some of her daughters believed as they did afterwards; for Frances of Bourbon, the eldest, married in 1558 to Henry Robert de la Mark, duke of Bouillon, openly professed the Protestant religion, and could not be prevailed upon to quit it, notwithstanding the incredible pains her father took for that effect. Charlotte, this duke's fourth daughter, had been sent to a convent, contrary to her mother's inclination,

inclination, who wanted to marry her to the duke de Longueville. She was abbess of Jouarre; but as this kind of life did not agree with the principles she had early imbibed from her mother, nor perhaps with her own inclination, she fled into Germany in 1572, abjured the Romish religion, and professed the Protestant; and two years after was married to the prince of Orange. Of the other daughters two persevered in the monastic life to which they had been devoted, and one married duke de Nevers's son. She had attended queen Elizabeth, who had a great affection for her, into Spain. Had Jacqueline converted her husband, she would have prevented the shedding a great quantity of Protestant blood, and a great deal of misery to those of her own sex, he treating them with the utmost severity. Their son, tho' a zealous Catholic, did not follow the *lesgiers*. Thuanus informs us that Michael de l'Hospital was made chancellor at the recommendation of Jacqueline de Longueville, duke de Montpensier's wife, who was queen Catherine's principal favourite.

LONGUS, a Greek sophist, author of a book, intitled, *Itaiavixá*, or *Pastorals*, a romance containing the loves of Daphnis and Chloe. Huettius, bishop of Avranches, speaks very advantageously of this work; but he censures the obscene touches with which it is interspersed. None of the ancient authors mention him, so the time when he lived cannot be certainly fixed. There is an English translation of this author, which is ascribed to the late J. Craggs Esq; secretary of state.

LORME (Philibert de) the ablest architect that France could boast, in the 16th century, chaplain in ordinary to Henry II and Charles IX, published several works of architecture.

LORRAIN (Charles of) cardinal and archbishop of Rheims, son of Claude the first duke of Guise, born

in 1525. He was a man of the most abilities, but made the worst of them, to the great prejudice of France, in order to satiate his insatiable thirst after riches and honours. He succeeded to very considerable riches in 1550, by the death of his uncle cardinal John of Lorraine, debts he never discharged, tho' he had promised he would. He was an almost unlimited authority to Henry II; but was still more powerful under Francis II; he, as brother the duke of Guise, gave the kingdom at pleasure, upon pretence that they were uncles of Mary Stuart. He made a show of learning and eloquence in the conference of Poissy; as only a motive of his consenting to the holding of that assembly was he might have an opportunity of showing his genius and parts. His wife made a considerable appearance in the council of Trent; but to maintain in it the liberties of the Gallican church with so much vigour, as the court of Rome did not think it more for the interest of his family not to disoblige the pope. He has been considered as the author of the war of Italy, in which the duke of Guise had like to have lost all his reputation. Passing time through Piedmont in his journey to Rome, he paid a visit to the duke and duchess of Savoy. After he had discoursed for a considerable time with the duke, he waited on the duchess in her apartment; and going to kiss her hand, she who was proud of herself, offered her hand to kiss. The cardinal at this affront, drew nearer in to kiss her lips, but she continued to draw back; when he, losing patience, and going up nearer to snatch her head, and forced her to three kisses from her; she fell away after the Spanish and Portuguese manner. *How! Madam, says he, to be treated in this manner? the queen my mistress, who is the*

*est queen in the world, and shan't I kiss you, a little dirty ducbesse! I would have you to know, that I have kissed as handsome ladies, and of as great or greater families than you.* He was a violent hater of the Protestant religion. Altho' Charles IX had forbid wearing of arms, yet cardinal de Lorrain came to Paris with armed guards, having a commission under the broad seal to have armed guards. Marshal de Montmorenci, governor of Paris, knew this very well. He sent the cardinal a very civil message, that he could not admit him with that warlike train; and the contempt shewn to that message obliged him the more to come to extremes, and to repel force by force. This was done without any other loss than that of one of the cardinal's men, who was going to put himself in a posture of defence; at which the cardinal, who was not so brave, tho' more passionate than his brother, was so terrified, that he fled and hid himself in a shop. He afterwards was conducted to Clugny-house, his habitation, where he shut himself up during some days; and at last withdrew in the night to his archiepiscopal see in Rhims, there to meditate revenge; not a private one, as his friends hoped, but secret and cabinet ones, such as are those of his quality and character, when they are able to make their private quarrels an affair of state. This incident was published throughout all Europe, and the cardinal pretty much laughed at for it. He died in December 1574. Mary Stuart, after the death of Francis II her husband, returned into Scotland. This cardinal, her uncle, advised her to leave her jewels in trust with him; but the queen, being perfectly well acquainted with her uncle's disposition, answered, that as she hazarded herself in all the dangers of the sea, it would be ridiculous in her to be more afraid of her jewels than of her person. An astrologer had foretold him, when he was in Rome, that his brother and

he should die a violent death, and by fire arms. This made such an impression on him, that he was all his life-time in dread of fire arms, and greatly contributed to the endeavours he used, under Francis II, to get fire arms forbid. The cardinal coming one morning early out of the house of the fair Roman, a famous courtesan in the reign of king Henry, had like to have been treated very rudely by some ruffians, who lye in wait for prey. He gave out that the heretics were laying snares for him; and soon after an edict was published, forbidding the carrying any arms, and particularly pistols and other fire arms, on severe penalties. Farther, suspecting the long cloaks and wide breeches, at that time in fashion, he prevailed on the privy-council to forbid them, inasmuch as arms might easily be hid under them. He preached sometimes, but not peace, but war and blood. At the same time that he discovered his barbarous zeal against the Protestants in France, he paid some pensions to Protestant doctors in Germany, endeavouring to keep up the divisions between the Lutherans of Germany, and the divines of Geneva.

LOWER (Richard) an eminent English physician in the 17th century, was born in Cornwall and educated at Westminster-school and Oxford. He then entered on the physick, and practised that faculty under Dr. Thomas Willis, whom he instructed in some parts of anatomy, especially when the latter was writing his *Cerebri Anatome*. He with Dr. Willis, in 1664, discovered the medicinal waters at Astrop in Northamptonshire, which, upon their recommendations, became much frequented. In 1666 he followed Dr. Willis to London, and practised physick under him; and became fellow of the royal society, and of the college of physicians. In 1669 he published his *TraBatus de Corde*. Afterwards growing famous, especially after the death of Dr. Willis in 1675, he was esteemed



esteemed the most eminent physician in London. " Upon the breaking out of the popish plot in 1678, says Mr. Wood in his *Athenæ Oxoniensis*, he closed with the Whigs, supposing that party would carry all before them; but being mistaken, he lost his credit and practice." At that time Dr. Thomas Short, a Roman Catholic, came into great practice; which, upon his death September 1685, devolved upon Dr. Radcliffe.

LOYER (Peter le) counsellor in the presidial court of Angers, born in that province in 1540. He understood the Oriental languages perfectly well; but by his insatiation for etymologies fetched from the Hebrew tongue, rendered himself ridiculous. In his books of the Idumean colonies, he derives from the Hebrew or Chaldaic tongue not only the names of the cities in France; but even those of the villages of the province of Anjou, of the hamlets, houses, huts, and parcels of fields. He pretended also to find in Homer what he pleased. He found his own name, and that of the village in which he was born. It is said the Greek tongue begun to turn his brain, and the Hebrew complicated his madness. This man's character shews strongly the weakness the ridiculousness of an argument antiquaries are wont to lay a great stress upon, the resemblance of names.

LUBIN (Eilhard) professor of poetry in the university of Rostock in 1595; and ten years after promoted to the professorship of divinity. He published many books; but is particularly famous for his curious hypothesis to account for the origin of moral evil. He supposed two coeternal principles, not matter and vacuum, as Epicurus did, but God and *Nothing*. God he supposed was the good principle, and *Nothing* the evil principle; and said that sin was only a bare tendency towards *Nothing*, and was necessary to make the nature of God better understood. He applied

to his *Nothing* all that Aristotle had said of the *Materia prima*.

LUCANUS (Marcus Annæus) a poet born at Corduba in Spain, Nov. 3, about A. C. 39. Son of Annæus Mela, brother to Seneca; and of Atilia, daughter of Lucanus, a very famous orator. When he was scarcely 14 years of age he declaimed with applause, both in Greek and Latin; his name took air immediately, and he was condisciple with Persius. Nero, charmed with his wit, made him *argur* and *questor* e'er his age did allow it; but at last Nero disparaging his verses, he was so offended at it, that he engaged himself in Piso's conspiracy, for which he had his veins cut, as his uncle Seneca had before him, A. C. 65. He wrote several poems, but we have none remaining beside his *Pharsalia*.

LUCAS (Richard) an eminent English divine, was bred in Jesus-college Oxford. He entered into holy orders, and became vicar of St. Stephen's Coleman-street in London, and lecturer of St. Olave's in Southwark in 1683. He was afterwards doctor of divinity and prebend of Westminster. His sight began to fail him in his youth; but he totally lost it in his middle age. He was greatly esteemed for his piety and learning. He translated *The Whole Duty of Man* into Latin, and published *Practical Christianity*; and *An Enquiry after Happiness, Sermons, &c.*

LUCIDUS (John) surnamed *Samosateus*, or *Samosatensis*, lived in the 16th century, and gained some reputation by a book of Chronology, which he published at Venice in 1537.

LUCIFER, according to the poets, is the son of Jupiter and Aurora; according to astronomy, Lucifer is the bright planet Venus, which goes before the sun in the morning, and appears at break of day, from whence he has his name; and in the evening follows the sun, and then is called Hesperus, or the Evening-star.

LUCILIUS



**LUCILIUS** (Caius) a Roman poet and a Latin poet, was born at Lucania in Italy about the beginning of the 3rd century of Rome. He served Scipio Africanus in the war with the Numantines, and was in favour with that celebrated general, and with Lælius. He wrote several books of satires, in which he attacked several persons of quality very freely. Some learned men ascribe the invention of satire to him, founding it on Horace and Quintilian: but our Dacier has maintained with probability, that Lucilius only made a better turn to that kind of poetry, and wrote them with more wit and humour than his predecessors Ennius and Pacuvius had done. A very little of his is mentioned by Cicero, viz. That his readers were either ignorant not too learned, The more too little, and the other too much. His fragments have been carefully collected by Francis Douza at Amsterdam in 1599, with notes. But want still to be better illustrated by a learned critic. Pompey was on his mother's side, his grand-nephew. Horace's character of his satires may be trusted to. Some of his mixers were so prepossessed in his favour, that they used to run about the streets with whips under their arms, to lash all who should dare to say ill of Lucilius's poems.

**LUCINA**, a goddess among the Romans, who presided over women in labour. Some take her to be Diana, others Juno. She is called Lucina, because she brought children to the world from the Latin word *lux*, *lucis*.  
**LUCRETIA**, a Roman lady, daughter of Lucretius, and wife to Titus Lucretius. Her husband boasting of her beauty in the company of Tullius, brought them home with her; Sextus the eldest son was in love with her, and paying her in her husband's absence, rather than lose her. She sends for her father, and having related the matter to them, stabb'd herself.  
 L. II.

herself. The Romans, resenting this indignity, expelled the kings out of Rome.

**LUCRETIUS** (T. Carus) a Latin poet, who, being sent to Athens, addicted himself to the sect of Epicurus; he died in the flower of his age by a palsy. In the intervals of his phrenzy he writ his six books of the nature of things, according to the Epicurean hypothesis.

**Q. LUCTATIUS CATULUS**, a Roman consul, admiral of his fleet, an. r. 512. defeated the Carthaginians between Sicily and Africa, sinking fifty of their ships, and taking seventy. This loss made them desire a peace, which was granted, upon their quitting all pretensions to the island between Italy and Africa, and paying 2200 talents. This was the end of the first Punic war.

**LUCULLUS** (Lucius Lucinius) a person of great wealth and elegance; he procured Sylla (whose party he espoused) the honour of defeating Ptolemy, king of Egypt; and, being in Asia, made himself master of Mithridates's fleet. Being pretor of Asia, he governed that province with great justice. Being consul, he carried on the war against Mithridates, and having beat him, forced him to retreat to Tigranes his son-in-law, an. r. 683. The next year, having subdued Pontus, he passed into Armenia, and gained a famous victory over Tigranes, and made himself dreadful to the whole country; returning to Rome, he had a very magnificent triumph, and afterwards lived in the greatest splendour imaginable.

**LUDLOW** (Edmund) was descended of an ancient and good family in Shropshire, son of Sir Henry Ludlow, was born at Maidenhead, and educated in Trinity-college Oxford. His father opposing the king's interest, Mr. Ludlow joined with the same party, and was present at the battle of Edgehill as a volunteer in the life-guard of the earl of Essex; and upon the death of his father, was chosen

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knight

knight of the shire for Wilts, and obtained the command of a regiment of horse for the defence of that county. He was one of king Charles I's judges; after whose death he was sent by the parliament into Ireland, in quality of lieutenant-general of the horse; which employment he discharged with diligence and success till the death of the late lord deputy Iretton, when he acted for some time as general, tho' without that title. Cromwell, who knew him to be sincerely in the interest of the commonwealth, always finding out some pretext to hinder the conferring of that character upon him. The last stroke had been given by Ludlow to the Irish rebellion, if the usurpation of Cromwell had not prevented it. Under that power he never acted; and though Cromwell used his utmost efforts, he remained inflexible. After Cromwell's death he used all his efforts to restore the commonwealth; but Charles II being recalled, he thought proper to conceal himself, and escaped into Switzerland, where he settled. The accession of king James threw him into great melancholy. He thought that the Protestant religion and liberty were now at an end in England. But the attempt of the earl of Argyle in Scotland gave him some hopes: they continued but a few days, the news of the earl's misfortune being brought him soon after. After the revolution he came over into England, in order to be employed in Ireland against king James; but appearing publicly in London, it gave great offence, and an address was presented by Sir Edward Seymour to king William III, for a proclamation in order to apprehend colonel Ludlow attainted for the murder of king Charles I. Upon this he returned to Switzerland, where he died, praying for the liberty and happiness of his native country. During his retirement in Switzerland, he wrote his memoirs.

LUDOLF (Job) a very learned writer of the 17th century, was born

at Esort in Thuringia. He travelled much, and was master of five and twenty languages; visited libraries, searched after natural curiosities and antiquities every where, and conversed with learned men of all nations. He published a History of Ethiopia, and other curious books.

St. LUKE the Evangelist, of Antioch, the metropolis of Syria, was a physician, writ his *Gospel* and the *Acts of the Apostles*; the latter at Rome, when St. Paul was a prisoner there in 63. 'Tis said he studied at all the schools of Greece and Egypt, and was accomplished in all parts of learning; and some write that there are four pieces of his painting still extant. Authors are not agreed as to the manner of his death; the most probable opinion is, that he suffered martyrdom at Rome after St. Paul's imprisonment there. His way of writing is exact and accurate, his style elegant and lofty, flowing and natural; admirably accommodated to an historical design.

LUPERCALIA, feasts celebrated amongst the Romans on the fifteenth of the calends of March, in honour of Pan, whose priests were named Luperci, who used to run through the streets naked, and to strike the hands and bellies of women with a goat's skin. This solemnity was instituted by Evander about fifty years before the siege of Troy, and continued till the reign of the emperor Anastasius about 496, when pope Gelasius did wholly abolish them.

LUTHER (Martin) a reformer of the church in the 16th century, whose life is pretty well known. Never was man more loaded with calumnies than this reformer by his enemies. They have even falsely fixed his birth-day, in order to have an opportunity of drawing a scheme for his nativity to his disadvantage. He is charged with being an Atheist, and saying that he would willingly give up his share in paradise, provided God would permit him to pass a hundred years delightfully.

in this world. It is impudently said, that he denied the immortality of the soul. He is charged with retaining carnal ideas of paradise; being addicted to drunkenness, and having composed hymns in honour of that vice; that he had blasphemed the scriptures, and particularly those of Moses. Some say he caused the book *Amadis* to be put into elegant French, in order to the public disrelish of the scriptures and books of devotion. The best part of those slanders are answered on some things in a book published by Luther's friends, *Luther's Discourses at table*, the genuineness of which has been controverted.

This book is composed with great discretion, was not wrote by Luther, nor published while he was living, or with his approbation. He was rash, impetuous temper, and cannot be vindicated for certain expressions he let fall from him, with regard to the epistle of St. James in particular.

A permission was signed by him, the rest of the most famous divines of his sect, assembled at Wirtemberg, to Philip, landgrave of Hesse, marry a second wife, provided it should be known but to a few. It is declared therein, that any other might marry again in his wife's time, in two cases. I. If a man, a captive in another country, cannot preserve or recover his health whilst enjoying a woman. II. If a man be married to a leprous woman. The Roman Catholics inveigh in very bitter terms on that account. Some Protestants have answered the charge very imprudently. The answer that ought to have been given was, as Basnage did say very sensibly, That Luther should not have permitted the landgrave of Hesse to marry a second wife, whilst the first was living, and that the bishop Meaux had reason to censure him for that account. Mr. Claude speaks judiciously of Luther. He writes, "It were to be wished Luther

had shewn more temper than he has done in his manner of writing; and that his great and invincible courage, his strong zeal for the truth, and his unshaken resolution, had been joined with greater moderation and reserve. But these faults, which are most commonly the effects of constitution, prevent not our entertaining an esteem for men, when in other respects we find them to be possessed of valuable qualities, &c. We may add to this, That all the follies, weaknesses, or even crimes, which can be charged upon Luther, or any of the Reformers, no more affect the merits of the cause of the reformation, than a wicked mathematician's life can derogate from the truth of his demonstrations. Let the enemies of the reformation shew, That it is not as certain as any proposition in Euclid, that tyranny over mens consciences is unlawful; and that it is duty to shake it off at any risk. This is the Protestant principle. It is not any particular set of tenets, Lutheran, Calvinical, or Zwinglian; but it is the right and duty of private judgment, that is the principle of Protestants; which is so plain a right and duty, that to deny it is to deny that understanding is understanding, or reason a faculty of reasoning. He died 1546, and a numberless multitude of calumnies were likewise spread concerning his death.

**LUTORIUS PRISCUS** (Caius) a Roman knight, whose fate ought to teach prudence both to wits and the great. After having received from Tiberius a handsome reward, for a poem he had composed on the death of Germanicus, he was accused of writing another on the death of Drusus, during that prince's sickness, and he kept it in readiness in hopes of a still greater reward, in case of Drusus's death. Upon this prince's recovery he ought to have suppressed his poem, but he had not strength of mind enough to deny himself the glory of it; and read it before several

nal bodies. He was tried. All the judges, except two, sentenced him to die. Lepidus was for banishment; and said, if Latorius's life be spared nothing need be feared from it; nor in case it be taken away, will it afford a great example. He is a foolish creature, who spends all his time in trifling; and has no other views but to insinuate himself into the graces of the fair. We need not fear that any one of this character should make any serious or considerable enterprise. Tiberius, who was absent, employed his usual fraudulent artificers. He praised the zeal of the senate, for punishing so severely the smallest offence against the emperor; but then he requested them not to be so hasty in punishing them. A resolution past, that thence-forward, sentences of death should not be put in execution till the tenth day.

**LYCAON**, tyrant of Arcadia; he murdered his guests, and Jupiter turned him into a wolf, and from that time he did eat grass.

**LYCOPHRON**, the son of Periander king of Corinth, met with a very singular fate. He was seventeen years old when Melissa his mother was killed by Periander, at which time he had a brother who was eighteen. Procles, king of Epidaurus, their uncle on the mother's side, got them to his court; and when he sent them back to their father, he bid to them, that they must not forget who it was that murdered their mother. Lycophon was so strongly affected with these expressions, that he resolved, at his return to Corinth, never to open his lips to his father. Periander, exasperated at this, drove him from his palace, and commanded those who forbore him to give him sanctuary no longer. Lycophon was six days in the streets, without eating or drinking. Periander, moved with compassion, expostulated with him how much more judicious it would be to qualify himself for inheriting his wealth, than to expose himself to mi-

serery. The only answer he could get from him was, that he could pay the fine he had imposed those who should dare to speak. His father sent him to Coryra when the infirmities of age came on him, the incapacity of his son obliged him to lend and crown to Lycophon; which he was so contented by him, that he would not condescend to, speak-messenger. At last a propitius sent, by which he was desired to and reside at Corinth, and his to go away, and sway the scepter Coryra. He accepted of these ditions; but the Coryrans slow to prevent this change of sovereignty which they did not approve of.

**LYCOPHRON**, a Greek an. r. 430. in the time of Ptolemy Philadelphus, born at Chalcedonia. He wrote a Poem called *Cassandra*, which has given them a deal of trouble to understand for which reason they called him *Mysterious*.

**LYCORIS**. This is the Virgil gives to a famous courtesan whom other authors call Cyn. He speaks of her in his *Xth eclogue* to console a friend, who was bereaved because she preferred Marcellus to him. She was a famous actress, whom Volturnus passionately loved, and made free. Hence she assumed the name of Volturna in her travels, with Marcellus through the towns of Italy, carried her about in an open chariot and caused great honours to be paid her. It was on this occasion that she was harrassed to his coach.

**LYCURGUS**, the famous Lacedaemonian legislator, son of Erichonius, king of the Lacedaemonians he travelled through the cities of Greece, Egypt and India, to converse with the learned Men of those countries; his valour also was equal to his desire of knowledge. His brother Polydester, being dead, he was desired by Lycorgus to take the



him, and promised, if he would marry her, she would make herself the child she was big with-out he generously refused it, and his nephew Charilaus was come, he delivered up the government to him; however he had some enemies who aspersed him, and made him retire to Candia; whence being sent to his own country, he reformed the government, and enacted good laws, which he engaged his partisans to keep till he returned on a journey he was about to make; hearing, if he came back, they would think themselves freed from oath, he killed himself in Candia.

He undertook the guardianship of his nephew in the 300th year after the siege of Troy, and the 108th before the first Olympiad. Mr. Lycurgus has made some excellent remarks on the laws of Lycurgus, shewing them to be blame-worthy in several respects, most of which are supported by the sentiments of Plato and Aristotle. We find frequently contrasted with this Lycurgus another LYCURGUS, one of the ten tyrants of Athens; he was cruel, enacted several servile laws, and ordered a kind of tragedies on the theatre. He drove all vagabonds and lewd persons out of the city, built a place for public spectacles, at which he was often present himself. During the whole of his administration, he kept no account of all his actions; at his death-bed he caused himself to be carried into the senate-house, where he gave an exact account of all his actions, so far as concerned the public, and died soon after the Athenians consecrated the place to him.

LYCEUM, a place in Athens, Aristotle taught; it had been the temple of Apollo, built by Lycos. In this place Aristotle's philosophy and the philosophy of the Lyceans, and because he taught here going up and down, hence his fol-

lowers are called Peripatetics.

LYDYAT (Thomas) a learned Englishman in the 16th century, wrote against Scaliger, and several other books in great esteem among the learned at home and abroad; the latter of whom ranked him with lord Bacon, and Mr. Joseph Mede; and when they heard that Mr. Lydyat and Mr. Mede had very little preference, they observed, that the English did not deserve to have such eminent scholars among them.

LYNCEUS, one of the Argonauts, who attended Jason to Colchos. He had so piercing a sight, that the poets say he could see through a stone wall, and take a view of whatever passed in heaven or hell.

LYNDE (Sir Humphrey) an English knight was born at London, published two books of Controversy, the one in 1628, the other in 1630, which sold very well, and were translated into French. *The true and safe way which leads every Christian to the true ancient Catholic Faith; &c.* and *The false Way which leads the weak and wavering astray, &c.*

LYSANDER, general of the Lacedaemonians, made himself dreadful to all Greece, an. r. 349. He attacked the Athenian fleet commanded by Conon, took most of their ships, and killed 3000 of their men. After that he took Athens itself, and having subdued Samos, which was in the interest of the Athenians, he returned triumphantly to Sparta; he endeavoured to gain the crown of Sparta, but without success. Afterwards the Athenians, with several others, entering into a league against the Lacedaemonians, Lysander, being chosen general to oppose them, was killed in the Enterprize.

LYSIMACHUS, one of the Captains of Alexander the Great, made himself master of a part of Thrace, where he reigned. Afterwards he took upon him the crown of Macedonia, and made Pyrrhus quit his part of the kingdom; he was however

unnaturally cruel to his relations, which procured him the hatred of his subjects. In a war against Seleucus he was killed, *ætat.* 74. *an.* r. 742. His Body was distinguished out from the rest, by reason of a little dog that never stirred from it. We have mentioned another Lyfimacher, preceptor to Alexander, who called his pupil Achilles; and himself Phœnix.

LYSIS, a Pythagorean philosopher, *an.* r. 466. master of Epaminondas: 'his thought he, or his disciple Philolaus, was author of those verses known by the name of *Pythagoras's Golden Verses*; one of his epistles to Hyparchus was printed at Venice, amongst those of other Greeks.

## M.

**MABILLON** (John) a very learned writer of France in the 17th century, was, during the year 1663, keeper of the treasures and monuments of France at St. Denis: but having unfortunately broken a looking-glass there, which was pretended to have belonged to Virgil, he desired leave of his superiors to quit an employment which frequently obliged him to tell things he did not believe. Next year he went to Paris, and was very servicable to Father d'Acheri, who was desirous of having some young monk who could assist him in compiling his *Spicilegium*. This made him known. Soon after the congregation of St. Maur having formed a design of publishing new editions of the fathers, revised from the manuscripts in the libraries of the Benedictines, Mabillon was charged with the edition of St. Bernard, which he prepared with extraordinary diligence. After that he published a vast many other works, which are evidences of his vast capacity and industry. In 1682 he was employed by Mr. Colbert in examining some an-

cient titles relating to the royalty. The year following he sent him into Germany, to search among the archives and libraries of the ancient abbeyes, what was curious and proper to illustrate the history of the church in general, that of France in particular. He published an account of this journey into Italy, by order of the king of France, and returned the year following with a very noble collection. He placed in the king's library three thousand volumes of rare printed and manuscript; and added two volumes of the pieces he had discovered in that country was highly esteemed for his virtue as well as his learning.

MACCIUS (Sebastian) a humanist in Italy, about the beginning of the 17th century. His surprising readiness in composition, of which he published a number. He applied himself indigiously to writing, that a considerable hollow was formed in each two fingers which held the pen.

MACEDO (Francis) one of the most prolific pens in the 17th century. In 1610 he became a member of the college of Jesuits. In 1620 he took the fourth vow upon him, yet left the order, and went over to the Protestants: but this did not hinder him from prosecuting the peninsular of his nation. He entered warmly into the interest of the duke of Braganza, who raised to the throne of Portugal. He published several books in vindication of his cause.

MACEDO (Anthony) brother of the former, commenced Jesuit. He went over a missionary into Brazil: at last he was appointed by the IV king of Portugal to attend his ambassador to Christina queen of Sweden. It was to him she first disclosed her design of changing her religion. She sent him to Rome with orders to the general of the Jesuits mandating that he would dispute

of that order, Italians, men of learning, who should change their habit, that she might confer with them at full leisure about matters of religion. Her request was granted; but Mace-do did not return to Sweden. He remained at Rome in quality of apostolic penitentiary of the Vatican church, from 1651 to 1671; after which he returned into Portugal, and bore several offices at Lisbon. He wrote some books.

**MACHIAVEL** (Nicholas) a native of Florence, had a great deal of genius, and was a very elegant writer. He had however but little acquaintance with the Latin tongue; but he was in the service of a man of learning, viz. Marcellus Virgilius, who by pointing out to him a great many of the beautiful passages in the ancients, gave him an opportunity of inserting them in his works. He wrote a Comedy upon the ancient Greek model, in which he ridiculed several Florentines, which was so well received, that Leo X would needs entertain the city of Rome with it. He was secretary, and afterwards historiographer to the republic of Florence. The Medici procured him this last office, with a handsome salary annexed to it, in order to pacify his resentment for his having suffered the torture, which they put him to, upon suspicion of his being an accomplice in the machinations of the Soderini against the house of Medici, which he had strength enough to bear, without confessing any thing. The encomiums which he bestowed on Brutus and Cassius, both in his conversation and writings, made him strongly suspected of being a principal manager of a plot that was discovered to kill the cardinal Julian de Medici, who was afterwards pope Clement VII. However they made no proceedings against him. But from that time he led a miserable life, turning every thing into ridicule, and abandoning himself to irreligion. He died in 1530, of a remedy he took by way of precaution. Of all his

writings, that which gave the most offence, is a political work which he calls *The Prince*. It has been refuted by several authors. Some think he has represented the arts of politicians with no other view than to inspire an abhorrence of tyrants, and excite all mankind to the support of liberty. He was no great favourite, or at least not much obliged to the princes of his time, and by his conduct he discovered a great deal of the Republican spirit. His reflections on Livy are exceeding curious. Mr. Harrington looks upon him as an ingenious man; and one of the best skilled in matters of policy and government, of all the writers upon these subjects.

**MACHAON**, a famous physician, practised at the siege of Troy; he was son to Esculapius. At last he was killed by Eurypylos.

**MACKENZIE** (George) a learned Scots writer in the 17th century. He studied and travelled abroad, and became one of the judges in the criminal court at Edinburgh; and about 1674 was made lord advocate, and one of his majesty's privy-council. In these places he continued with great reputation till the beginning of king James's reign, when being averse to the lending of his assistance, in order to take away the penal laws, he was removed. Sometime after he was restored, and continued lord advocate and privy-counsellor till the revolution; upon which, in September 1689, he went to Oxford, where he prosecuted his studies in the Bodleian library. He published several works. *The Virtuoso or Stoic. Moral Gallantry. A moral Paradox, maintaining that it is easier to be virtuous than vicious. The Laws and Customs of Scotland in criminal Matters, Pleadings, &c.*

**MACRIN** (Salmon) one of the best Latin poets of the 16th century, born at Loudun. Varillas says, that 'being intimidated with threats of being accused to the king of Calvinism, and of being hanged in case  
' he

\* he was convicted; coming one day  
\* out of the *Leuvre*, he saw at a dis-  
\* tance a *passive*, an instrument  
\* coopers make use of to put casks  
\* of wine into cellars, which he took  
\* for a pair of gallows, and this  
\* struck him with such a panic, that  
\* he fell mad, and threw himself in-  
\* to a well."

MACRO (*Nervius Sertorius*) raised himself to great power under the reign of Tiberius. He had a principal hand in the fall of *Sejanus*, and succeeded him in his office of captain of the guards. He took upon him an odious office, in preparing matters for the processes which were entered by the informers against any person. For he presided at the tortures which were used in order to discover the guilty, and to procure witnesses; after which he sent to the senate the proofs which were collected in that manner, together with the accusation of the informers, so that he left nothing for the senate to do but to pronounce sentence. Sometimes not one of the accused was absolved, and some were even condemned, without its appearing, by Tiberius's letters or the certifications of Macro relating to the depositions of those that were put to the rack, wherein the crime consisted. There was no other rule followed but the will of the emperor, and his captain of the guards. He was very sensible how much his interest depended on the emperor's life; he therefore made his court to Caligula, and made use of his wife *Ennia's* cajoling arts for that purpose. He caused her to entice him to her love, and assure him of the possession of the empire, upon condition the young prince promised her marriage. *Charicles* the physician having told Macro, that Tiberius could not live two days, he made haste to prepare matters as Caligula's interest required. Caligula set out to take possession of the government, and was surrounded with courtiers who came to congratulate him. Tiberius recovered, which

filled the new courtiers with consternation. They dropped off. Macro, without discerning how he gave order to another, Tiberius, he nor his wife enjoyed his favour, which they promised selves under the new emperor had so great obligations to them were both reduced to the necessity of killing themselves.

MACROBIUS (*Aurelius*) lived about the end of the fourth century. He was one of Theodosius's counsellors, or one of his wondrous *Saturnalia* is a pleasant mixture of criticism and antiquity. He also composed some commentaries upon part of Cicero called *Scipio's*.

MAGELLAN, a Portuguese, lived in the sixteenth century. He discovered the Magellanic Strait 1519, or 20, being sent by the emperor Charles V. He sailed from Seville in 1519, and crossing the Atlantic went through the South Sea to the island De los Ladrones, where he was poisoned; or as others, died in the island Maran, after he had conquered the island Cebu, in the Philippines.

MAGIUS (*Jerome*) one of the learned men of the 16th century, born in Tuscany. He applied himself to the sciences, and, among the rest, to the art of war, and in this last distinguished himself; for being sent by the Venetians to the assistance of the Turks against the Persians, with the commission of judge-general, when the Turks besieged *Constantinople*, he performed all the service that place that could have been expected from an able engineer, contrived a certain kind of mine-fire-engines, by means of which he laid the labours of the Turks to ruins, and in a moment destroyed those works which had cost them a great deal of pains. But they took their revenge; for the city falling to their hands at last, Magius became their slave, and was used very roughly by them. His solace was entirely in the stock of learning which he had laid up; and as he



strong memory, he did not think himself unqualified, tho' deprived of all kinds of books, to compose treatises full of quotations. All day he was obliged to work as a slave; but he spent a great part of the night in writing. He urged the Imperial and French ambassadors to use their interest for his release; but Magus, instead of recovering his liberty, was strangled in prison upon the 27th of March 1472.

MAGO, Hannibal's brother, was present at the famous battle at Cannæ, and carried the news of it to Carthage. He waged war against Scipio in Spain, and then crossed over into Italy, but venturing a battle with Quintilius Varus was routed, and going to Afric, died upon the seas.

MAGINUS (John Anthony) a mathematician, was born at Padua. He read at Bolonia with great applause, and was highly esteemed by all the princes of his age. He was very laborious, and wrote some excellent pieces, as his *Ephemerides*; *Tabule Secundarum Mobilium*; *Theoria Planatarum juxta Copernicanas Observationes de planis Triangulis*; *Galeni de diætiis decretorum*, & *de legitimo Astrologie in Medicina usu*, &c. He died at Bolonia January 1st, 1617, aged sixty-one.

MAHOMET, the founder of a Religion which soon became, and still continues to be, very extensive, was born at Mecca in Arabia in the sixth century. No body denies that his father and mother were poor. His father Abdallah died two months before he was born. Emina his mother followed six years after, and Abdolmuleb, Abdallah's father, died two years after her; so that the education of our young prophet fell to the care of Abdallah his uncle. His uncle and aunt put him into the service of a woman who traded to Syria. This woman, whose name was Chadigha, fell in love with Mahomet her carrier, and married him. He was then 25.

By his wife he had three sons, who died very young; and four daughters, who were well married. Being willing to conceal from his wife his liability to the epilepsy, he made her believe that he fell into those convulsions merely because he could not support the sight of the angel Gabriel, who came from God to inform him of several things concerning religion. Chadigha spread it about that her husband was a prophet. His servant, and other persons whom he suborned, joined their labours to promote the same design, and that with so much success, that the magistrates of Mecca were afraid of an insurrection; wherefore they resolved to make away with Mahomet. He had warning of their design, and made his escape. The time of his escape is the Epocha of the Mahometans, and from thence they reckon the years of the Hujira. He retired to Medina with a few friends; but was soon joined by a great number of his disciples. It was not long before he discovered his design of establishing his religion by force of arms. He gave his great standard to his uncle Hamza, and sent him out with thirty men. His second attempt was more successful than the first: with three hundred and nineteen men he charged a caravan which consisted of about 1000 Koreischites, and defeated it. The booty was considerable. He lost fourteen men, who have had an honourable place conferred on them in the Mahometan martyrology. After some engagements of greater moment, he made himself master of Mecca in the eighth year of the Hujira. He died three years after at Medina, in the sixty-third year of his age. It is hard to learn a true account of his actions: for, if the writers of his sect have forged a thousand fables to do honour to him, in all appearance his enemies have not scrupled to spread lies to his disadvantage. He owned himself, that he did not work miracles, and yet those of his sect ascribe a great many to him.

him. The great progress of his religion was chiefly owing to his scheme of urging it by force of arms upon those who did not voluntarily receive it. There was published a Testament of Mahomet, which has much the air of a supposititious piece: it is a treaty of mutual toleration which was concluded betwixt him and the Christians. However that be, it is certain he shewed them at first more humanity, than he did to the Jews; which is very strange: for with that spirit of a conqueror which he discovered, he was a very proper person to make the Jews follow him, as the Messiah whom they expected. The story of his tomb's being suspended in the air is well known to be false, and believed by no body. Sanfovin published a book in the year 1570, in which he tells us there is a prophecy that the Mahometan law shall not last above a thousand years, and that the Turkish empire shall come to an end under the fifteenth sultan. He adds, that Leo the philosopher, emperor of Constantinople, said in one of his books, that a light yellow family with its competitors, shall put the whole Mahometans to flight, and seize him who possesses the seven mountains. Spon speaks of an ancient prophecy that the Greeks have amongst them, that the Turkish nation should be destroyed by a *Chryso-genoi* nation, i. e. a flaxen-coloured one, which cannot be applied to any but the Muscovites, who are almost all of that colour. Whoever would see a chronological series of the actions of this false prophet, supported by very good authorities, and a pretty detail of circumstances, needs only read Dr. Prideaux's book, intitled, *The Life of Mahomet*.

MAHOMET II, the Great, was the terror of Europe, and the most fortunate of all the infidel princes. He succeeded his father Amurat in 1451; and in 1453 he made war upon the Greeks, and took the city of Constantinople. He distinguished his

reign by the conquest of two empires, twelve kingdoms, and two hundred considerable cities, which made him very justly deserve the title of Great. He besieged Belgrade, but received a wound and retired. The famous John Hunniades and John Capistran had a share in that victory. Scanderbeg beat him out of Albania in 1457; but he was conqueror in Hungary, Persia, Myfia, Bosnia, Valachia, Transylvania and Albania; besides, all Peloponnesus was conquered, with Carinthia, Stiria, Sinopi, &c. but as he was preparing to carry the war into Egypt, he died at Nicomedia, May 3d, 1481, aged 52, in the 31st year of his reign. He understood Greek, Latin, Arabic, and the Persian languages, and had great skill in astronomy. He was well shaped, and wanted neither wit nor courage; yet he was a debauchee, of no religion, and as much profligate. He was cruel and barbarous, and at the storming of Constantinople he treated our Saviour's image with great disrespect.

MAHOMET (Galadin) emperor of Mogul, made himself illustrious by his fine qualities, especially by his great readiness and application to hear the complaints of his subjects. He died in the year 1605, but of what sect of religion no body could ever say. He had some thoughts of becoming Christian; but the Mahometan priests were able to divert him from it by two reasons: one was, that the Christian religion required him to believe mysteries; and the other, that it allowed to marry only one wife.

MAJORIANUS (Julius Valerius) emperor, famous for his wit, learning and valour, in 457. He routed the Vandals, and beat them from the coasts of Campania, where Genserich had made a descent in 459. He made peace with the Visigoths, and prepared against Africa; but Genserich got away three hundred ships that lay near Carthage in Spain. Afterwards, it is said, the emperor went in disguise

disguise to Genferic's court, who not knowing him, communicated his designs to him against the emperor. He was murdered by Rizimer his general, upon the river Iris, having forced him to quit his purple in Tortona, a town in Lombardy, in 461.

**MAIMBOURG** (Louis) born at Nanci in 1610, and became a Jesuit in 1626, had a reputation as a preacher, but yet more by the many histories which he published. The Jesuits criticized his history of Arianism, and that of the Iconoclastes, and left all the rest untouched. The history of Calvinism, published by him in 1681, stirred up a violent war against him, the operations whereof he left entirely to his enemies: he lay still, without giving himself any trouble offensively or defensively. He was degraded by the general of the Jesuits, on account of his having declared too boldly in favour of the Gallican church against the Ultramontains. He retired into the abbey of St. Victor, where he died in August 1686, after having made a will, by which it appears that he was very ill satisfied with the Jesuits.

**MAJUS** (Junianus) a Neapolitan gentleman, taught the Belles Lettres at Naples towards the end of the 15th century. He had, among other pupils, the famous Sannazarius. He contributed a good deal to establish the elegant use of the Latin tongue; but he distinguished himself yet more by his art of interpreting dreams. People of all ranks crowded to him from all quarters, to consult him what their dreams prefiged.

**MALACHI**, the last of the lesser prophets, lived in the time of Darius, or Artaxerxes. He was of the tribe of Zebulon, if we may believe Epiphanius. Origen thought he was an angel incarnate, because his name signified an angel, but the rest of the fathers are of another opinion, and that he was surnamed Angel because of the purity of his life.

**MALDONAT** (John) a Spanish

Jesuit, born in 1534, was accused of heresy, and of procuring a fraudulent will, in seducing the president de St. André at Paris, to bequeath his estate to the Jesuits. Peter Gondi bishop of Paris acquitted him of the first charge, and the parliament of Paris of the other. He retired after these troubles to Bourges, and became famous for his commentaries on the scriptures.

**MALEBRANCHE** (Nicholas) an eminent French philosopher, was born at Paris in 1638. He grew weary of studying languages and ecclesiastical history, and meeting with Des Cartes's *Treatise of Man*, gave himself up entirely to the study of philosophy. In 1699 he was admitted an honorary member of the royal academy of sciences at Paris. Notwithstanding the delicacy of his constitution, he enjoyed a pretty good state of health till his death, which happened in October 1715, aged 77. He read but little, but thought a great deal. He avoided every thing that looked like ambition. He despised that kind of philosophy, which consists only in knowing the opinions of other men, since a person may know the history of other men's thoughts, without thinking himself. He could never read ten verses together without disgust. He meditated with his windows shut, in order to keep out the light, which was a disturbance to him. All foreigners of learning visited him when they came to Paris. His conversation was very modest, but turned generally on the same subjects on which he has wrote. He received a visit from king James II. He had a great many followers in France, and they were generally his friends and disciples at the same time, it being impossible to be the one without the other, on account of his personal merit. His books are famous, especially his *Recherche de la Verité*, i. e. Search after Truth. Mr. Locke has examined his singular notion of seeing all things in God. He was a great enemy to imagination, and thought it the



the source of all errors; yet hardly does any philosopher deal more in analogies and similitudes, or arguments and illustrations of that sort.

St. MALACHIY, archbishop of Armagh in Ireland, famous for his holiness and acquaintance with St. Bernard. He quitted his archbishopric to be an inferior prelate in the church of Downe, and died in 1148, at Clairvaux, in St. Bernard's arms, who writ his funeral panegyric in a short draught of his life.

MALHERBE (Francis) the best French poet of his time, was born at Caen about the year 1555, and died at Paris in 1628. He seems not to have had much religion. When poor people applied to him, saying, They would pray to God for him, he answered, that he did not believe they had much credit with heaven, considering their pitiful condition, to which it had left them in this world, and that he would much rather some favourite at court would make him the same promise. He used likewise to let fall this maxim, That the religion of a gentleman ought to be that of his prince. He composed with great difficulty, and put his mind on the rack in correcting what he wrote. It is thought Balzac means him when he ridicules a certain tyrant of verses.

MALPIGHI (Marcellus) an eminent Italian physician and anatomist in the 17th century. He studied under Massari and Mariano. The duke of Tuscany invited him to Pisa, to be professor of physic there. In this city he contracted an intimate acquaintance with Borelli, to whom he ascribed all the discoveries he had made. He went back to Bologna, the air of Pisa not agreeing with him. Cardinal Antonio Pignatelli, who had known him, while he was legate at Bologna, being chosen pope in 1691 under the name of Innocent XII, immediately sent for him to Rome, and appointed him his physician. But this did not hinder him from pursuing his studies,

and perfecting his works, which have immortalised his memory.

MALVEZZI (Virgilio) born at Bononia in Italy, acquired a great deal of reputation by his learning and parts. He understood law, physic, mathematics, philology, music and divinity. He was likewise a soldier, and wrote several ingenious pieces in the Spanish tongue.

MAMMEA (Julia) mother to the emperor Alexander Severus, famous for her courage and wit. She sent for Origen, who discoursed with her upon the Christian religion, so that Severus was not unacquainted with it. Afterwards she became cruel and covetous, and usurped the prerogative royal to herself. She was murdered with her son, of whose death she was the occasion.

MAMURRA, a Roman knight, and native of Formium, acquired vast riches in Gaul, whither he accompanied Caesar as *Præfektus Fabrum*, master of the workmen and works. He spent them as profusely: nothing could be more sumptuous than his palace at Rome upon mount Caelius. Catullus wrote very keen verses against the rapines of Mamurra, and the debauched familiarity between him and Julius Caesar.

MANASSES, king of Judah, after his father Hezekias, a. m. 3338. At first he was lewd and idolatrous, till the king of Assyria took him and carried him into Babylon, where his repentance appeased God, so that he was restored. He put Isalah to death, but afterwards became a regular prince, and died a. m. 3393, aged 67, in the 55th year of his reign.

MANARD (John) born at Ferrara in 1462, was one of the ablest physicians of his age, yet killed himself by his excess in his conjugal embraces. The wits have not slept this opportunity of being merry, especially such as know that an astrologer had foretold him that he should die in a ditch. His letters are the best of his works.

MANCINELLI



**MANCINELLI** (Antony) a very good grammarian of the 15th century. He published several works of literature. It is said, that having made an oration against the wicked life of Alexander VI. that pope was so provoked at it, that he caused him to lose his tongue and hands.

**MANDANIS**, an Indian philosopher, being invited by Alexander's messengers to come to the banquet of Jupiter's son, with promise of great reward if he obeyed, and threats if he did not, he answered, That Alexander, though he commanded a great part of the world, was not Jupiter's son; that he cared not for that man's gifts who had not enough to satisfy himself, neither did he value his threatnings; that India was sufficient to maintain him if he lived, and that he was not afraid of death, but rather despised it, that he might exchange an infirm old age for a better life.

**MANDEVILLE** (Sir John) an English physician and traveller. He staid thirty four years in Asia and Africa, an account of which, &c. he has published. He died at Liege November 17th, 1372.

**MANDEVILLE** (Bernard de) an eminent writer in the 18th century, was born in Holland, where he studied physic, and took the degree of doctor in that faculty. He afterwards came over into England, and in 1714 published a poem, intitled, *The Grumbling Slave, or Knaves turned benefi*; upon which he afterwards wrote Remarks, and published the whole at London 1723 in 8vo, under the title of, *The Fable of the Bees: or private Vices made public Benefits. With an Essay on Charity and Charity-schools, and a Search into the Nature of Society*. This book was presented by the jury of Middlesex in July the same year, and severely animadverted upon in *A Letter to the Right Honourable Lord C.* printed in the *London Journal* of Saturday July 27, 1713. Our author published a Vindication. His book was attacked by several

writers. He published other pieces. He died in 1724.

**MANDUCUS**. The name which the Romans gave to certain figures, whom they produced on their stages to divert some and fright others. Called so because they gave them huge bloated cheeks, a vast open mouth, with which they kept a strange rattling. Juvenal tells us that children were much afraid of them; and that mothers frightened naughty children, by telling them Manducus would come and eat them.

**MANES**, father of the Manicheans, began to spread his errors in the third century, which he embraced thus: One Terebinthus, a Magician, finding his designs opposed in Persia, retired into a widow's house, where he was murdered. The widow became heiress to his money and books, bought a slave named Curbicus, whom she adopted, and caused to be taught in all the sciences of Persia. This man changed his name for Manes, pretended himself an apostle of Christ, and that he was the comforter promised by our Saviour. He held two principles, one good and the other bad; that the souls of his followers went thro' the elements to the moon, and afterwards to the sun, to be purified, and then were rejoined to the deity; and that those of other men went to hell. He denied the resurrection, and condemned marriage, with a thousand other impious and ridiculous fancies; so that pope Leo said of him, that the devil reigned in all other heresies, but he had raised a throne in that of the Manichees. This Manes promised the king of Persia to cure his son; but the patient dying he was clapt in prison, whence he escaped, but was afterwards taken and slain alive, and his carcass thrown to the wild beasts. Spanheim says, the time of his first appearance was in the reign of Probus, a little before Dioclesian.

**MANLIUS**, a learned historian in the time of Marius and Sylla. He

is much applauded by Pliny in the tenth book of his *Natural History*.

**MANLIUS CAPITOLINUS**, a Roman consul and commander. He it was, who being awaked by the people when Rome was taken by the Gauls, resisted them, that they should not take the Capitol, whence the Romans called him *Capitolinus*, and *Conservator of the Town*; but being accused of hiding the treasure of the Gauls, and affecting the crown, he was thrown headlong from the Capitol A. R. 370.

**MANLIUS TORQUATUS**, son of Manlius Imperiosus, was naturally dull, for which cause he was kept in the country. The severity of his father made Pompey, tribune of the people, to accuse him. Torquatus hearing this, came up and entered Pompey's house, drew his poinard, and made him swear to let his father alone. He killed a Gaulish soldier who challenged him, and pulled the golden chain from him, whence he was called *Torquatus*. He was often consul, and A. R. 414, in the war with the Latins, he caused his son's head to be cut off for fighting against his command. Another time he refused the consulship, saying, He could no longer bear the vices of the people, nor they his severity; which truly was extraordinary, and became proverbial, *Manliana Imperia*.

**MANUCIUS** (Aldus) a Roman. He laboured to restore learning in Italy, published a Greek grammar, some notes upon Horace, Homer, &c. He published some works of the ancients, with an excellent preface of his own. He died at Venice in 1514, being very old.

**MANUCIUS** (Aldus) Junior, son of Paul, and grandson of Aldus Manucius, was esteemed one of the greatest genius's of his time. To get victuals, he was forced to sell the excellent library that was in his family, which his father, grand-father, and great uncles had collected with so much care, and contained 30000

volumes. He died at Rome in 1507, without other recompence than the commendation of his learning.

**MANTO**, the daughter of Thersites, and like her father strongly inspired with prophecy. She was in so great esteem, that when the Argives pillaged Thebes, they thought they could not acquit their vow to Apollo, of consecrating to him the most precious thing in their plunder, without offering him this young woman. She was therefore sent to the temple of Delphi. But this did not engage her in any vow of continency, or, if it did, she observed it very ill. For she bore a son called Amphilochous to Alceon, who had been generalissimo of the army which took Thebes, and a daughter to the same named Tisiphone. These children were the fruits of an amour carried on during the madness which had seized Alceon after he had put his mother to death. Virgil transports her into Italy, not for the sake of securing her virginity, but to produce a son of her who built Mantua.

**MARANDUS** (John) a famous astrologer, was born at Bourg in la Bresse, and lived in the 15th century. He cast Lewis XI his nativity, foretold the adventures of his life for thirty years together, and gave notice of his rebellion to his father Charles VII. He also foretold the schism of the church, and the wars of France and England.

**St. MARK** the Evangelist, St. Peter's disciple, preached in Lybia, Thebais, Pentapolis Marmarica, and almost through all Egypt. It is thought he wrote his gospel at Rome ante ch. 43, and suffered martyrdom April 25, 62. His body was translated from Alexandria to Venice, whereof he is the patron. He is acknowledged to be the first bishop of Alexandria. Tertullian Gith his gospel, in his time, was called the gospel of St. Peter, probably because he faithfully wrote what St. Peter informed him of. St. Jerom says, that the last chapter,

chapter, or at least part of it, was wanting in all the Greek copies; but he shews that this gospel is consistent with the others.

**MARCELLUS** (Marcus Claudius) a Roman commander, famous for his valour, was five times consul. He was called the Sword of the Romans, and killed king Britomarus with his own hand. He subdued the Insubrians, and took Milan their capital; as also Syracuse, where he endeavoured to preserve Archimedes. He fought two days with Hannibal with equal success, but was killed on the third, and his corps treated with all imaginable respect by the conqueror.

**MARCIAN**, emperor of the East. His piety and courage procured him the throne. After the death of Theodosius junior, Pulcheria, who succeeded him in the empire, married Marcian August 26, 450. He made a strict law against the heretics, and recalled the banished bishops. In 451 he called a general council at Chalcedon, where he assisted without meddling with ecclesiastical affairs. He is esteemed equal to Constantine the Great, in his innocence, chastity, charity, and zeal for the true religion. He died at Constantinople January 26, 457, aged 64.

**MARCION**, an heresiarch, born at Samos in Paphlagonia, or Pontus. In his younger years he followed the Stoic philosophy, and loved solitude and poverty; but being convicted of unchastity with a virgin, he was expelled the church by his father, who was bishop. Afterwards he came to Rome, where he invented his heresies. Marcion meeting St. Polycarpus in the streets of Rome, asked him whether he knew him? *Very well*, answered the bishop, *I know you to be the Devil's eldest son*.

**MARESTS** (Jean de) a Parisian, one of the finest geniuses in the 17th century, but became at last a visionary and fanatic. He was a great favourite of cardinal de Richlieu, and possessed an employment of genius un-

der him, for he was called upon to relax and divert him after the fatigue of business by facetious conversation. He used, in order to triumph over the virtue of women when they objected to him the interest of their salvation, to lead them into atheistical principles. He was a member of the French academy from its first erection. He wrote several dramatic pieces, which were well received. He attempted an epic poem; but after several years labour about it, dropt the design to write books of devotion. He likewise wrote romances; but not such virtuous ones as used to be wrote at that time. He was a declared enemy of the Jesuits. His visions are well described by the Messieurs de Port Royal. He promised the king of France, by the explication of prophecies, the honour of overthrowing the Mahometan empire. In his last years he wrote something against Boileau's satires.

**MARGUNIUS** (Maximus) bishop of Cythra, a native of Candia. He passed several years at Venice, where he died in 1603. He had a fine library, which he left by will to the Religions of Candia; and, as if he had a foreknowledge of his death a short time before it happened, he sent thither nine chests full of books. He had been at Paris to collect a great number of rare and curious Greek manuscripts.

**MARIANA** (John) born at Talavera in the diocese of Toledo, became a Jesuit in 1554, and was one of the ablest men of his age, a great divine, a good humanist, and profoundly versed in ecclesiastical as well as profane history. He published several books, and among the rest a history of Spain. His book *de Rege & Regis Institutione* was burnt at Paris by act of parliament. It exposed the Jesuits, especially in France, to a thousand cutting reproaches, which are every day renewed, and will always last. It was given out, that Navailles had derived from it the execrable design which he executed against the



life of Henry IV, and that he confessed it in his examination.

MARILLAC (Charles de) was abbot of St. Peter's, archbishop of Vienna, and a member of the privy-council, when the assembly of the *Notables* was called at Fontainebleau in August 1560, where he delivered an oration, in which he discovered no less learning and eloquence, than zeal for reforming disorders both in the church and the state. The Guises took offence at it, and frustrated all the good effects of his advice. He endeavoured to take the best measures for preventing the troubles which threatened the kingdom; but finding no hopes of success, he fell into a melancholy, which threw him into a disease, of which he died soon after in 1560, in his abbey of St. Peter.

MARINELLA (Lucretia) a Venetian lady, who had a good deal of wit, and published a book, in which she carried the pretensions of her sex not only to an equality, as some authors have done, but to a superiority in comparison with the other.

MARINELLO (John) an Italian physician in the 16th century, published Latin Commentaries on the works of Hippocrates in general, and his Aphorisms in particular; and a Treatise upon fevers, and one upon the plague.

MARIUS (Caius) who was seven times consul, was born of an obscure family in the territory of Arpinum. He passed into Africa, and overcame Jugurtha, with Bocchus king of Mauritania, *a. r. 647*. He was sent against the Teutons and Ambrons in Provence, of whom he killed 200000, and took 20000 prisoners; in memory of which he raised a pyramid, still extant on the road to Aix. He defeated the Cimbrians, killed 100000, and took 60000 prisoners; but entering into competition with Sylla, he was put to flight, and lived a poor exile in Africa, until being recalled by Cinna and Sertorius, they entered Rome, put their greatest enemies to

death, and banished the rest. He chosen consul a seventh time, and died a few days after.

MARIUS ÆQUICOLA, he was born in the country of Æqui in Italy, flourished at the end of the 15th century, and was one of the wits at the court of Francis Gonzaga, marquis of Mantua. He wrote several other books, the most famous of which is a book on the *Nature of Love* but thro' several editions, and yet hard to meet with it.

MARLBOROUGH (John Churchill, duke of) son of Sir John Churchill of Wotton-Bath in Wiltshire, knight, descended of a very ancient family, was born in Devonshire June 24th, 1650, was at first page of honour to the duke of York; but being inclined to a military life, at sixteen years of age was made an ensign in the regiment of foot-guards, and to the first opportunity of going abroad, he went into the service of his country, when he was besieged by the Moors, on a war with the Dutch in 1666, he served under the duke of Monmouth in the French army, commander in chief in person, and two of the greatest generals of that age, the duke of Condé and the marshal Turenne. During this campaign, in which the French almost over-run the Spanish Provinces, Mr. Churchill distinguished himself to such advantage, in taking of several places, Nimes in particular, that the marshal Turenne took great notice of him, calling him the *Handsome Englishman*, by name he was long known thro' the whole army. In 1673 he assisted in the siege of Maestricht (which was defended by a garrison of ten thousand men) being captain of the Grenadiers; and in the attack of the counter-scarp, which was perhaps one of the most desperate attempts known, was among the wounded, but gained such applause both by his courage and conduct, that the king



France made him a public acknowledgment of his services; and the duke of Monmouth, who had the direction of the attack, told king Charles II, that *he owed his life to his bravery*. Upon this he was immediately advanced to be lieutenant-colonel to Sir Charles Littleton's regiment, and gentleman to the bed-chamber and master of the robes to the duke of York, whom he attended into Flanders in 1679, and the next year to Scotland, where the duke honoured him with several important trusts, and made him colonel of a regiment of Dragoons. In 1681 he married Sarah, daughter and co-heiress (with her sister, the countess of Tyrconnel) of Richard Jennings of Sandridge in Hertfordshire Esq; and of Frances his wife, daughter and co-heiress of Sir Giffard Thonhurst of Agnes-court in Kent Baronet; and May 4th, 1682, he embarked with the duke of York a second time for Scotland, in which voyage they both narrowly escaped shipwreck, and he was very instrumental in saving his master's life, by hindering many from entering into the boat, who pressed to get into it, and would infallibly have sunk it. On his return to England, the duke recommended him to king Charles II, in a very particular manner, who thereupon, December 21, 1682, created him baron of Eymouth in the county of Berwick in Scotland, and made him colonel of the third troop of Guards. A little after king James's accession he was made high steward of the borough of St. Albans; and was in the same month sent to the court of France, to notify the death of the late king, and his majesty's accession to the crown. In May 1685 he was created baron Churchill of Sandridge in the county of Hertford, and made brigadier-general of his majesty's army in the West, where he greatly signalized himself, when the duke of Monmouth came to surprize the king's army; for while the earl of Feversham and the

majority of the commanding officers were in their beds, he kept the enemy in play till the king's forces had formed themselves, and thereby saved the whole army. In 1688 he was sent for to the queen's pretended labour on the 10th of June; but having received some intimations before, he was purposely out of the way; so that he was not among the deponents in the chancery. On his deserting the king, and going over to the prince of Orange, the latter made his lordship a lieutenant-general of his forces; and on king James's leaving Whitehall, he was sent to re-assemble his troop of guards, and to preserve the peace. On the 14th of February, the day after king William and queen Mary were proclaimed, he was sworn of the privy-council, and made one of the gentlemen of the queen's bed-chamber; and on the 9th of April 1689 was created earl of Marlborough. The same year he commanded the English forces in Flanders; and the Confederates being attacked at Walcourt August the 25th, he distinguished himself in guarding the main pass, and saved our army by an orderly retreat. In 1690 he was made general of the forces sent to Ireland, where he made the strong garisons of Cork and Kingale prisoners of war; and the year following king William shewed the good opinion he had of his conduct, by sending him to Flanders to put all things in readiness, and to draw the army together against his arrival. In 1692 he was dismissed from all his employments; and not long after was, with some other peers, committed prisoner to the tower, upon a false accusation of high-treason, the authors of which were afterwards detected and punished. He was restored to favour; and in June 1698 was appointed governor to the duke of Gloucester; and the same day sworn again of the privy-council; and July following was declared one of the lords justices of England for the administration of the government, in

to revolt against their father, which  
contributed much to raise his money  
glory, than to prejudice him. This  
war was ill finished with her second  
marriage. She was as jealous of her  
second husband, as her first had been  
of her; but he treated her with more  
severity. He treated her as he had  
treated, and shut up very close all  
his life-time. Lewis died November  
the 18, 1480, two years after he had  
made a voyage to England out of his  
will. He had made such another  
voyage to San Jago in Guinea in  
1455. He called his last Will in  
be crowned at Rheims November the  
1479, whom he had by Alice of  
Champagne, his third wife.

LEWIS XI, king of France, born  
at Bourges in 1423, came to the  
crown on the death of his father  
Charles VII, in the year 1461. He  
was a prince very well skilled in the  
arts of government, and made use of  
political arts very happily to extricate  
himself out of a thousand difficulties;  
but they also failed him sometimes;  
so it is that to be wondered at, for  
he was not consistent with himself;  
but passed from one extreme to another.  
It has been very justly ob-  
served of him, that he distinguished  
himself as much by his vices as by his  
virtues, for in both he ran upon ex-  
tremes; the use of fiction he

the right of precedency, and their heirs. By the duke went with the queen and the king to several courts, in great measures for reinforcement, and to prevent an invasion by the king of France. He returned to the Low-lands enough to prevent the ravaging Brabant. In the battle of Oudenarde, N. S. in the fight of Burgundy and Berry; he took Lille; relieved it besieged by the elector; and retook Ghent and Brabant which the enemy had seized. Upon this the house of Austria sent Sir R. Onslow to him at Brussels; and on March 1, 1708-9 the next day he took his place in the house of lords. The lord chancellor Cowley presented him in another year. In 1709 he went to Holland, whence he made two voyages in the spring, to inform the court what had passed at the Hague relating to the peace made by the ministers. The same year he was appointed ambassador extraordinary at the Hague, which broke off without effect, he hastened to London having seized St. Asier, Montagne on the Scheld, Tournay on the 11th of May, he defeated the French, slaughter and booty at Mons. He crowned this campaign with the reduction of Mons, Valenciennes, and Hainault. After this he returned to England, where he had the thanks of both houses of parliament. In 1710 the duke was sent before the French, and took the strong towns of Douay, Arras, Valenciennes, and Aire. But he returned from this campaign without any success. He found his duchess, his great friends in the court, and himself but

which great trust he was three times successively in the king's absence, who in 1701 appointed him general of the foot, and commander in chief of the English forces in Holland, ambassador extraordinary and plenipotentiary at the Hague. Upon the accession of queen Anne to the throne, he was elected March 14, 1702, into the most noble order of the garter, and the day following declared captain-general of all her majesty's forces in England, or which were employed abroad, in conjunction with the troops of her allies, and sent ambassador extraordinary and plenipotentiary to Holland. After several conferences about a war, and adjusting the quiet's of her allies, he put himself at the head of the army in Flanders, where all the other generals having orders to obey him, he took the castles of Gravenbroeck and Werts; and the towns of Venlo, Ruremond, Stevenwaert, Liege, &c. But at the close of the campaign coming down the river Maese, he was taken prisoner, but concealing himself escaped. Upon his return to London November 28th, the house of commons, who had voted him thanks for his great services in retrieving the ancient honour and glory of the English nation, sent several of their members to compliment him; and on the 14th of December the queen created him marquis of Blandford and duke of Marlborough, and gave him five thousand pounds a year for life out of the revenue of the Post-Office. In 1703 his Grace took Bin, Huy, Limburg, and drove the French out of the neighbourhood of Leige; and met Charles III, the late emperor, then going to Spain, at Dusseldorp, who gave him a sword set with diamonds; and representing the misfortunes of the empire by the defection of the elector of Bavaria, his grace negotiated at the Hague and at London the means for its relief. In 1704 he marched with the greatest part of the army into Germany, having interviews by the way with the e-

lectors of Mentz and Triers, and other potentates, till he joined prince Lewis of Baden, after a prodigious march of above sixty German leagues from the Maese to the Danube, in thirty days. Here he received a visit from prince Eugene; and it was agreed, that this prince, and prince Lewis of Baden, and the duke, should command alternately. On July 2, N.S. he forced the enemy's lines at Schellenberg; for which he received a letter of thanks from the emperor Leopold, written with his own hand, in honour seldom done to any but sovereign princes. The same year August 2, his grace, in concert with prince Eugene, gave the enemy that fatal blow at Blenheim and Hochstet; in which it was observed, that he was resolved to conquer or die, having some hours before the battle devoted himself to God in the presence of his chaplains, and received the sacrament. For this glorious action his grace received his congratulatory letters from most of the potentates of Europe, and in particular from the States General, and from the emperor, who desired him to accept of the dignity of a prince of the empire, which, with the queen's leave, was conferred upon him by the title of prince Mildenheim in the province of Suabia. He ended this campaign by possessing himself of Homburg, Treves, &c. and then took a tour to the court of Prussia, and prevailed upon that king to continue his forces in the service of the duke of Savoy, which kept that prince firm to the alliance. He likewise laid such schemes at the court of Berlin, as suspended the disputes with the Dutch about king William's estate, which wise conduct caused the whole confederacy to acknowledge, that he had done the greatest service possible to the common cause. Upon his return to England, the house of commons addressed the queen to perpetuate his memory; whereupon her majesty granted the interest of the crown in the honours



and manor of Woodstock and hundred of Wotton, to him and his heirs for ever. And accordingly the bill having passed both houses, her majesty gave the royal assent to it March the 14th, 1704-5. In 1705 he retook Hoy, raised the siege of Liege, forced the French lines at Hildersheim, which had been fortifying three years, and beat a detachment from the enemy's grand army, commanded by two lieutenant-generals, who were both taken prisoners. Having ended this campaign by the taking of Standuliet and Lewé, he made a tour to Vienna, upon an invitation of the emperor Joseph, who highly caressed him, and made him a grant of the lordship of Mildenheim, with all jurisdiction thereunto belonging. His Grace, at the same time, renewed our treaties with the emperor, and provided for the security of the duke of Savoy. On his return to England, December the 30th, he received the thanks of the commons a third time. On the 23d of May 1706 he defeated the French and BAVARIANS at Ramellics, and gained all the Spanish Brabant, the marquisate of the Holy Empire, with its capital the city of Antwerp, the lordship and city of Malines, and the best part of the Spanish Flanders. He went afterwards to the Hague, to concert measures for improving the victory, and ended the campaign with the taking of Ofsend, Aeth, Menin, and Dendermond. After this the elector of Bavaria sent the duke a letter, with a proposal of conferences for a peace, in which he owned, that *the interests of England were safely intrusted with his Grace.* The duke communicated the purport of this letter to the confederate ministers, and engaged them to prevail with their masters to augment their forces next year. He arrived in London November 29th, where he received the thanks of the house of commons a fourth time, and likewise those of the house of lords, who were farther pleased to confirm his titles and ho-

nours, with the right of precedency, in his daughters and their heirs male. In 1707 the duke went with full powers from the queen and the States-General to several courts, in order to concert measures for reinforcing the army, and to prevent an invasion of the empire by the king of Sweden; and returned to the Low-Countries time enough to prevent the French from ravaging Brabant. In 1708 he obtained the victory of Oudenard July 11th, N. S. in the fight of the dukes of Burgundy and Berry; and after this took Lille; relieved Brussels, then besieged by the elector of Bavaria; and retook Ghent and Bruges, which the enemy had seized by treachery. Upon this the house sent their speaker Sir R. Onslow to compliment him at Brussels; and on his return March 1, 1708-9 the next day he took his place in the house of lords, where the lord chancellor Cowper complimented him in another speech. In 1709 he went to Holland, from whence he made two voyages to England in the spring, to communicate to the court what had passed at the Hague relating to the overtures of peace made by the ministers of France. The same year he was made plenipotentiary at the treaty of peace in Holland, which breaking up without effect, he hastened to the field, where having seized St. Amand and Montague on the Scheld, and taken Tournay on the 11th of September, he defeated the French with great laughter and booty at Blaregnies. He crowned this campaign with the reduction of Mons, the capital of Hainault. After this he returned to England, where he had a 6th time the thanks of both houses of parliament. In 1710 the duke took the field before the French, and reduced the strong towns of Doway, Bethune, St. Venant, and Aire. But upon his return from this campaign December 28th, he found his duchess, and some of his great friends in the ministry out of favour, and himself but

which great trust he was three times successively in the king's absence, who in 1701 appointed him general of the foot, and commander in chief of the English forces in Holland, ambassador extraordinary and plenipotentiary at the Hague. Upon the accession of queen Anne to the throne, he was elected March 14, 1702, into the most noble order of the garter, and the day following declared captain-general of all her majesty's forces in England, or which were employed abroad, in conjunction with the troops of her allies, and sent ambassador extraordinary and plenipotentiary to Holland. After several conferences about a war, and adjusting the quarrels of her allies, he put himself at the head of the army in Flanders, where all the other generals having orders to obey him, he took the castles of Gravenbroeck and Werts; and the towns of Venlo, Ruremond, Stevenweert, Laege, &c. But at the close of the campaign coming down the river Maese, he was taken prisoner, but concealing himself escaped. Upon his return to London November 28th, the house of commons, who had voted him thanks for his great services in retrieving the ancient honour and glory of the English nation, sent several of their members to compliment him; and on the 14th of December the queen created him marquis of Blandford and duke of Marlborough, and gave him five thousand pounds a year for life out of the revenue of the Post-Office. In 1703 his Grace took Bin, Huy, Linburg, and drove the French out of the neighbourhood of Leige; and met Charles III, the late emperor, then going to Spain, at Dusseldorp, who gave him a sword set with diamonds; and representing the misfortunes of the empire by the defection of the elector of Bavaria, his grace negotiated at the Hague and at London the means for its relief. In 1704 he marched with the greatest part of the army into Germany, having interviews by the way with the

lectors of Mentz and Thiers, and other potentates, till he joined prince Lewis of Baden, after a prodigious march of above sixty German leagues from the Maese to the Danube, in thirty days. Here he received a visit from prince Eugene; and it was agreed, that this prince, and prince Lewis of Baden, and the duke, should command alternately. On July 2, N.S. he forced the enemy's lines at Schellenberg; for which he received a letter of thanks from the emperor Leopold, written with his own hand, an honour seldom done to any but sovereign princes. The same year August 2, his grace, in concert with prince Eugene, gave the enemy that fatal blow at Blenheim and Hochstet; in which it was observed, that he was resolved to conquer or die, having some hours before the battle devoted himself to God in the presence of his chaplains, and received the sacrament. For this glorious action his grace received his congratulatory letters from most of the potentates of Europe, and in particular from the States General, and from the emperor, who desired him to accept of the dignity of a prince of the empire, which, with the queen's leave, was conferred upon him by the title of prince Mildenheim in the province of Suabia. He ended this campaign by possessing himself of Homburg, Treves, &c. and then took a tour to the court of Prussia, and prevailed upon that king to continue his forces in the service of the duke of Savoy, which kept that prince firm to the alliance. He likewise laid such schemes at the court of Berlin, as suspended the disputes with the Dutch about king William's estate, which wise conduct caused the whole confederacy to acknowledge, that he had done the greatest service possible to the common cause. Upon his return to England, the house of commons addressed the queen to perpetuate his memory; whereupon her majesty granted the interest of the crown in the honours

and manor of Woodstock and hundred of Wotton, to him and his heirs for ever. And accordingly the bill having passed both houses, her majesty gave the royal assent to it March the 14th, 1704-5. In 1705 he retook Huy, raised the siege of Liege, forced the French lines at Hilderheim, which had been fortifying three years, and beat a detachment from the enemy's grand army, commanded by two lieutenant-generals, who were both taken prisoners. Having ended this campaign by the taking of Standuliet and Lewé, he made a tour to Vienna, upon an invitation of the emperor Joseph, who highly caressed him, and made him a grant of the lordship of Mildenheim, with all jurisdiction thereunto belonging. His Grace, at the same time, renewed our treaties with the emperor, and provided for the security of the duke of Savoy. On his return to England, December the 30th, he received the thanks of the commons a third time. On the 23d of May 1706 he defeated the French and Bavarians at Ramellies, and gained all the Spanish Brabant, the marquisate of the Holy Empire, with its capital the city of Antwerp, the lordship and city of Malines, and the best part of the Spanish Flanders. He went afterwards to the Hague, to concert measures for improving the victory, and ended the campaign with the taking of Ostend, Aeth, Menin, and Dendermond. After this the elector of Bavaria sent the duke a letter, with a proposal of conferences for a peace, in which he owned, that *the interests of England were safely intrusted with his Grace.* The duke communicated the purport of this letter to the confederate ministers, and engaged them to prevail with their masters to augment their forces next year. He arrived in London November 29th, where he received the thanks of the house of commons a fourth time, and likewise those of the house of lords, who were farther pleased to confirm his titles and ho-

nours, with the right of precedence, in his daughters and their heirs male. In 1707 the duke went with full powers from the queen and the States-General to several courts, in order to concert measures for reinforcing the army, and to prevent an invasion of the empire by the king of Sweden; and returned to the Low-Countries time enough to prevent the French from ravaging Brabant. In 1708 he obtained the victory of Oudenard July 11th, N. S. in the fight of the dukes of Burgundy and Berry; and after this took Lille; relieved Brussels, then besieged by the elector of Bavaria; and retook Ghent and Bruges, which the enemy had seized by treachery. Upon this the house sent their speaker Sir R. Onslow to compliment him at Brussels; and on his return March 1, 1708-9 the next day he took his place in the house of lords, where the lord chancellor Cowper complimented him in another speech. In 1709 he went to Holland, from whence he made two voyages to England in the spring, to communicate to the court what had passed at the Hague relating to the overtures of peace made by the ministers of France. The same year he was made plenipotentiary at the treaty of peace in Holland, which breaking up without effect, he hastened to the field, where having seized St. Amand and Montagne on the Scheld, and taken Tournay on the 11th of September, he defeated the French with great slaughter and booty at Blaregnies. He crowned this campaign with the reduction of Mons, the capital of Hainault. After this he returned to England, where he had a 6th time the thanks of both houses of parliament. In 1710 the duke took the field before the French, and reduced the strong towns of Doway, Bethune, St. Venant, and Aire. But upon his return from this campaign December 28th, he found his ducheis, and some of his great friends in the ministry out of favour, and himself



but coolly received at court. But having promised to the States-General not to desert the common cause, he concerted measures with the new ministry as frankly as he had done with the old; which, with the surrender of all his duchess's places, was so acceptable to her majesty, that she renewed his commission, and made a disposition of the other generals to his entire satisfaction. In 1711 he returned to Flanders, where, with admirable speed and secrecy, and without bloodshed, he forced the French lines on the Senef and the Scheld, which marshal Villars had boasted would be his *Ne plus ultra*. He then took the strong town of Bouchain (which gave him a great inlet into old France) and made the garrison prisoners of war, in sight of an hundred thousand men, who endeavoured to relieve them, and in the midst of the enemies intrenchments, lines, and garrisons, which were continually on the watch to strike some great blow. This done, he returned to the Hague, where he was received with the usual tokens of joy and gratitude by the States-General and their subjects. In 1612 on the first day of the new year, he was removed from all his places; and all arts being used to render him obnoxious at home, and to involve him in any thing that looked like a design against the government, he set out for Dover November 24th, and embarked for Ostend the 30th, whence he proceeded to Antwerp, Maëstricht and Aix la Chapelle; and the next year visited his principality of Miltenheim, and several towns in Germany, and thence returned to Antwerp. He returned to England, and landed at Dover the first of August, the day of the death of the queen; and after being welcomed by the nobility and foreign ministers, he attended on king George I in his public entry through London, who, on the 24th of September, appointed him captain-general, colonel of the first regiment of foot-guards, one of the

commissioners for the government of Chelsea-hospital, and master-general of the ordinance. Some years before his death he retired from public business, and died at Windsor-Lodge June 16, 1722, aged 73, and was interred August 9th with great pomp in king Henry VIII's chapel in Westminster-abbey.

MARLIAN (Raymond) in Latin *Marlianus*, wrote an Alphabetical Description of the countries, cities, rivers, lakes, mountains, &c. in Gaul, which occur in Cæsar's Commentaries and Tacitus, usually printed at the end of Cæsar's Commentaries.

MAROT (Clement) Valet de Chambre to Francis I, and the best poet of his time, was born at Cahors. He was infinitely superior to his father John Marot, who had succeeded very well in writing verses. He was suspected of heresy, and thrown into prison; but he was delivered out of the hands of his persecutors by the protection of Francis I. but he was so well known for a follower of what were called the new opinions, that he was obliged some years afterwards to make his escape to Geneva. There he debauched his landlady, and the punishment of banishment, which he had reason to apprehend, was, at Calvin's instance, changed into that of whipping. He departed from Geneva, and went into Piedmont, where he died in the year 1544, aged 60. Fontaine, who acknowledged himself his disciple, contributed greatly to restore to vogue the works of this ancient poet. His translation of some of the Psalms of David was censured by the faculty of divinity at Paris. The more strictly any thing is prohibited, it is so much the more lusted after. They sold faster than the printers could work them off.

MARS, the God of war, son of Juno, born in Thracia, and brought forth by Juno's touching a flower, which she did in revenge, because Jupiter begot Pallas out of his brain. His amours with Venus, and how Vulcan



Vulcan caught them together, is notorious. In short, he was an errant whore-master, as one may easily believe by the catalogue of his bastards.

**MARSHALL** (Thomas) a very learned English divine in the 17th century, was educated at Oxford, Oxford being garrisoned upon the breaking out of the civil wars, he bore arms for the king. Afterwards he had several successive preferments in the church, and died at Lincoln-college, of which he was rector. He wrote some books. By his will he left all his books and manuscripts to the university of Oxford, and money to Lincoln-college, for the maintenance of three scholars. He was a noted critic, especially in the Gothic and English Saxon tongues, and eminent for his piety and other valuable qualities.

**MARSHAM** (John) a very learned English writer in the 17th century, was educated at Westminster-school and Oxford; after which he visited France, Italy, and some parts of Germany, and then returned to London. During his residence in London he studied the law in the Middle-temple, and was sworn one of the six clerks in the court of Chancery 1637-8. In the beginning of the civil wars he left London, and followed the king and great seal to Oxford, and thereupon was sequestered of his place by the parliament at Westminster and plundered. After the declining of the king's affairs he returned to London, and compounded, among other royalists, for his real estate, and betook himself wholly to his studies and a retired life, the fruits of which were some excellent works he wrote. *Diatriba Chronologica, Chronica Canon, Egyptiaca, Ebraica, Græca, &c.*

**MARSUS** (Peter) a native of Cesa in Campania di Roma, consecrated to the church from his infancy; yet employed himself chiefly in illustrating the profane authors. He wrote notes on Silius Italicus, Terence, Cicero's *Natura Deorum*, and Cicero's

Offices. He enjoyed leisure by the favour and liberality of cardinal Francis de Gonsaga, after several troubles.

**MARTIALIS** (Marcus Valerius) a Latin poet, was born at Bilbilis, now Bubbiera, in Arragon. He came to Rome when twenty-one years old, and lived there thirty-five years under Galba, Otho, &c. He was in favour with T. Vespasian and Domitian, who made him a gentleman. It is probable he left Rome when he saw himself slighted by Trajan. He died in his own country five or six years after. We have fourteen books of his Epigrams.

**MARTYR** (Peter) a famous divine, was born at Florence in 1500. He studied philosophy and the tongues at Padua and Bononia, and was a regular Augustin in the monastery of Fiescoli. He was shortly after counted one of the best preachers in Italy. Zuinglius and Bucer's writings gave him a good opinion of the Protestants, and his conversation with Valdes confirmed it. He preached that doctrine at Rome in private; but being impeached fled to Naples, and thence to Lucca, where he brought over to the Protestant interest Emanuel Tremellius, Celsus Martinengus, Paul Lascius, and Jeremiah Zanchy. He removed from Lucca to Switzerland, thence to Basle, and at last to Strasburg, whence he was sent for to England by king Edward VI, and made professor of divinity at Oxford 1549. In queen Mary's reign he returned for Strasburg, and was present at the conference of Pollsy. His sentiments were not the same with Calvin's about Christ's presence in the eucharist. He died in 1562.

**MARVELL** (Andrew) an ingenious writer in the 17th century, was bred at Cambridge. He travelled through the most polite parts of Europe, and was secretary to the embassy at Constantinople. His first appearance in public business at home, was assistant to Mr. John Milton as Latin secretary to the protector. A little before

fore the restoration, he was chosen by his native town, Kingston upon Hull, to sit in that parliament, which began at Westminster April 25th 1660; and for that which began in 1661; on account of his regard to his representatives, and his honourable behaviour, they allowed him a pension. He seldom spoke in parliament, but he had great influence without doors upon the members of both houses; and prince Rupert had always the greatest regard for his advice. He made himself obnoxious to the government by his actions and writings, and nothing could ever shake his resolution. Mr. Marvell, who then lodged up two pair of stairs in a little court in the Strand, was writing, when the lord treasurer opened the door abruptly upon him. Surprised at the sight of so unexpected a visitor, Mr. Marvell told his lordship, that he believed he had mistaken his way. The lord Danby replied, *Not now I have found Mr. Marvell*; telling him he came with a message from his majesty, which was to know what he could do to serve him. Coming to a serious explanation, he told the lord treasurer, that he knew the nature of courts full well; that whoever is distinguished by a prince's favour is certainly expected to vote in his interest. The lord Danby told him, that his majesty had only a just sense of his merits, in regard to which he only desired to know if there was any place at court he could be pleased with. These offers, tho' urged with the greatest earnestness, had no effect upon him. He told the lord treasurer, that he could not accept of them with honour, for he must be either ungrateful to the king in voting against him, or false to his country in giving into the measures of the court. The only favour therefore he had to request of his majesty was, that he would esteem him as dutiful a subject as any he had, and more in his proper interest in refusing his offers, than if he had embraced them. The lord Danby find-

ing no arguments could prevail, told him, that the king had ordered a thousand pounds for him, which he hoped he would receive, till he could think what farther to ask of his majesty. This last offer was rejected with the same steadfastness of mind as the first, though, as soon as the lord treasurer was gone, he was forced to send to a friend to borrow a guinea. No riches or honours could bribe him to depart from what he thought the interest of his country; neither could the most imminent danger ever deter him from pursuing it. He died, not without strong suspicion of his being poisoned, August 16th 1678, in the 38th year of his age. In 1688 the town of Kingston upon Hull contributed a sum of money to erect a monument over him in the church of St. Giles in the Fields, where he was interred, and an epitaph was composed by an able hand; but the minister of that church forbid both the inscription and monument to be placed there. He was of a healthful and strong constitution to the last, and always very temperate. In conversation modest, and of few words; very reserved among those whom he did not well know, but a most delightful and improving companion amongst his friends. He wrote many ingenious pieces. *The Rehearsal transposed. A short historical Essay concerning general Councils, Creeds, and Impositions in Matters of Religion, &c.*

MARY, queen of England, eldest daughter to king Henry VIII by Catherine of Spain, succeeded her half brother king Edward VI. Jane Grey opposed her in the crown, having some pretence to it herself, out of king Edward's will. The duke of Northumberland was upon this occasion sent up with an army to make way for Jane, having corrupted the pulpits, as far as possible, to plead in favour of his daughter; but finding it was too late, he proclaimed queen Mary at Cambridge: however he was seized, and sent prisoner to London.

Queen

sen Mary being feated on the one, laid aside the reformations, withstanding her assurances to the contrary, and restored the worship ceremonies of the Roman church. The Catholic bishops were set up, the Reformed prelates deposed, about any legal proceeding; then makes a marriage with Philip, son Charles V, emperor and king of In. This match gave Sir Tho. Wyatt his little colour for rebellion. The lady Jane Grey was executed in Tower-hill, who declared that was perfectly influenced by her parents; and now the persecution warm, Heoper, Ferrar, Ridley, Latimer, being burnt for the reformation; as likewise archbishop Warner in 1556, and several of the most clergy and laity. In 1658 was taken by the duke of Guise, which, it is thought, with some other fortunes, occasioned the queen's death, which happened on November 17, 1558. She was naturally of merciful temper, but was over-ruled Bonner and others, who pushed upon the rigours and cruelties of reign.

MARY II, queen of England, daughter of king James II by his first wife, was born at St. James's on the 30, 1662. She was bred up a protestant, and married to the late prince William Henry of Nassau, prince of Orange, afterwards king of England, in the 16th year of her father's reign, on November 4, 1677. She staid in Holland with the said prince till January 12, 1688, when she came to England, and was solemnly proclaimed queen of England, &c. She was an excellent sharer with her royal husband in all the rights belonging to the crown; but the administration and execution thereof was lodged solely in king, tho' in his absence out of the kingdom the queen had solely the management. She was a princess endowed with the highest perfections both of body and mind; she was as reserved as a virgin, and yet could oblige others

to use due freedom with herself, while she kept them at a fit distance from her own thoughts. She was far from a censorious temper, and could ill bear it in others; she had in her all the graces of her own sex, and the greatness of ours. She was very much conversant with divinity books, and particularly with father Paul's council of Trent. She loved history, as being proper to give her useful instructions; and was also a good judge, as well as a lover, of poetry. She studied more than could be imagined, and would have read more than she did, if the frequent returns of ill humours in her eyes had not forced her to spare them. She gave her minutes of leisure to architecture and gardening, and since it employed many hands, she said, *she hoped it would be forgiven her*. She was the most gracious of sovereigns to her subjects, and the most obliging of wives to her husband, as well as the most excellent of mistresses to her servants; she ordered good books to be laid in the places of attendance, that persons might not be idle while they were in their turns of service. She was exceeding zealous for a reformation of manners; charitable in the highest degree, without the least ostentation; her government was exact and unexceptionable, and yet no hurry nor impatience did appear. In 1690, when our fleet under the earl of Torrington was beaten by the French, she was not at all impatient; and at the happy news of our great victory at the Boyne, she looked more cheerful indeed, but with the same tranquillity. In 1694 was the last of her administration, our affairs being in a flourishing posture, both by sea and land, when it pleased God to deprive us of our choicest jewel, this incomparable queen, who departed this life on the 28th of December 1695, in her palace at Kensington, after she had lain some few days sick of the small-pox, in the thirty-third year of her age. As to her person, she was tall, of a majestic



his graceful mien, her countenance serene, her complexion ruddy, and her features beautiful.

MARY (Stuart) queen of Scotland, daughter to king James V. by Mary of Guise, daughter to Claude I. of Lorraine, duke of Guise, succeeded her father at eight days old. After the death of the queen-regent a parliament was held in Scotland in 1560, without the authority of any commission from the queen, then in France, or any person sent to represent her. In this parliament the confession of faith was confirmed, and the pope renounced. The queen embarked for Scotland, and arrived at Leith, having passed by the English fleet undiscovered, which, it was believed, was sent out to intercept her. Upon her coming, she condescended that no change should be made in religion, desiring nothing farther than the private exercise of her own persuasion. This liberty the earl of Arran and the preachers exclaimed against, which exasperated the queen, and brought the earl into disfavour. The queen, about this time, sent an embassy into England, desiring that queen to declare her next heir to the crown, in case she died without issue: but queen Elizabeth objected the unseasonableness of that request, and refused her. In Scotland the earl of Huntley, dissatisfied at the distribution of court-favours, took up arms against the queen, and was defeated. In 1564 Henry lord Darnley, son to the earl of Lennox, was married to the queen; but being a Roman Catholic, the Scots were disgusted, and made an insurrection at Edinburgh; but upon the queen's approaching thither, the rebels were dispersed, and afterwards pardoned. The assembly meeting at Edinburgh, petitioned the queen to renounce her religion, which being denied, and the lord Darnley proclaimed king, several discontented lords sent out public remonstrances, and desired the people to join with them, and resist those beginnings of

tyranny: however, being persuaded by the king and queen, they were retired into England; of which the earl of Murray, her natural son, was one. In 1565 David Rizzio, an Italian, who being advanced to the rank of a secretary, and in the queen's favour, managed to get himself introduced into the king's confidence, and grew popular with the king and nobility; so that he was murdered in his presence. In 1566 the queen went to Edinburgh castle, and was there brought to bed of a son, who was afterwards James VI. When this prince was born, the king was not admitted to see him; who soon after died, being poisoned; but recovered the strength of his youth, and was called, as was said, by Bothwell, which that earl was tried and convicted. The next year the queen, having fled from Stirling, was forcibly seized off by the earl Bothwell; and coming to Edinburgh, a great number of noblemen met and subscribed a declaration, that it was the kingdom's interest that her majesty should marry with the earl of Bothwell, which marriage was solemnized soon after in Holy-Rood-house. Now Bothwell was very earnestly desired by the young nobles for which reason some nobles entered into a bond for the queen's preservation; upon the notice of another part of the nobility for a paper to stand firm to the queen Bothwell; and things now coming to a rupture, the discontented nobles took the field, and the queen's forces against them; and upon the approach of the two armies Bothwell offers to fight singly against any of quality; this challenge being accepted, the queen interposes, and prevents the combat; and here Bothwell finding the queen's forces dissatisfied to her cause, shifts for himself, the queen surrenders her person to the lords of the other party having intercepted a letter sent to Bothwell, in which there



Some kind expressions, with a resolution not to grieve him, they sent her prisoner, contrary to promise, to the castle of Loch-Leven; thither the earl of Murray came to her, and treated her very roughly, as Sir James Melvil, one of her retinue, complains. Her subjects now forced her to resign her crown. But next year, in 1568, she made her escape; upon notice of which several of the nobility repairing to her, her resignation was in council declared null, as being extorted thro' fear. The earl of Murray, who was now regent, draws his forces together at Glasgow, and both armies encountering at Langside, between Glasgow and Dumbarton, the queen's troops were defeated. Upon this misfortune her majesty retired into England, having received large assurances of protection and kindness from queen Elizabeth; but being arrived in that kingdom, she was denied access to the queen, and confined. And after a long imprisonment of eighteen years, she was tried for conspiring the destruction of queen Elizabeth, received sentence of death, and was beheaded at Fothering-y-cable February 18, 1635.

MASCARDI (Augustin) was one of the best orators in the 17th century. He was chamberlain to pope Urban VIII, who founded a professorship of rhetoric for him in the college de la Sapienza in 1628. He settled upon him for life a pension of 500 crowns. By indulging himself in passion he was perpetually in want; for his manners were not so good as his genius. He had quarrels with Reginald Gaudensius, and other authors. He wrote his treatise *de l'Art de l'Orateur* at his own expence; and would have been a considerable liberality at, if a great number of copies had not been sold at Paris by cardinal Mazarin's means. Helme Gevrey mentions him in one of his discourses, but without naming him. It is a dissertation, consisting of remarks on several passages. Those which

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concern the discourses of the philosophical orator, are aimed at Mascardi.

MASINISSA, king of a small country in Africa. He was first in the interest of the Carthaginians, and twice routed by Syphax king of Numidia. Scipio routing Adribal's army, sent Masinissa his nephew without ransom, which courtely charmed so much, that afterwards he was a constant friend to the Romans. He died, being ninety years old, leaving forty-four children, which he had by several wives.

MASSANELLO (or Thomas Anello) head of the malecontents in an insurrection at Naples, caused by the viceroy's laying a new gabel or tax upon fish in 1647. He was a poor fisherman, about twenty-four years old. He occasioned miserable disturbances in that city, murdering a great many people, and amongst the rest the duke of Calabria. He ordered a great many gibbets and wheels for torture to be set up, and was followed by ten or twelve hangmen to execute his orders. After this sedition had continued in all manner of barbarity for ten days, it was suppressed by killing this incendiary, who being knocked o' th' head, was dragged thro' the streets with all the just scorn and contempt imaginable.

MASSINGER (Philip) an eminent English poet in the 17th century, bred at Oxford; but left the university without taking any degree, and retired to London to improve his poetical genius by polite conversation. He wrote several tragedies and comedies which were received with vast applause, and were greatly esteemed for the economy of the plots and the purity of the style. He was extremely beloved by the poets of that age, and there were few but took it as an honour to write in conjunction with him, as Fletcher, Maitland, Rowley, Field, and Decker did.

MATRALES, a feast of the goddess Mater among the Romans, upon the 11th of June. None but la-

dies entered into the temple of Ino to sacrifice; they took a slave with them, whom they beat with their fists, because Ino, wife of Athamas king of Thebes, had been jealous of a slave her husband kept. They also observed a very particular ceremony at this feast, for they took with them the children of their sisters, whom they prayed for, but not their own.

**MATRONALIA**, a feast kept by the Roman ladies on the 1st of March in honour of Mars. Ovid gives this reason for the institution of the feast, because the ground bearing fruit in that month, the women offered sacrifices that they might bear children; and that on the first of March a temple was built to Juno Lucina, and that Mats was the son of Juno, who presided over marriage.

St. MATTHEW, of a publican was made an apostle, writ his gospel at Jerusalem, and 'tis thought in Hebrew, for the use of the Jews; and some think St. James, or John, translated it into Greek. He was become master of a plentiful estate, prompted by covetous inclinations, and those confirmed by long habits, and yet, at the call of Christ, he hung up all, and ran an immediate hazard of the displeasure of his masters who employed him; and all this, notwithstanding the meanness and disgrace of our Saviour's appearance. St. Matthew describes particularly the humanity of Christ. Pontanus found his gospel in Hebrew in the Indies. He preached in Æthiopia, and some say because he had persuaded Iphigenia, the king's daughter to live in chastity, the prince who would have married her killed him at the altar. He is famous for his great temperance and abstemiousness, and incomparable humanity.

St. MATTHIAS, an apostle, was chosen instead of Judas. He preached in Judæa, and part of Æthiopia, and suffered martyrdom. See the *Acts of the Apostles*, Chap. I. There was a gospel published under Matthias's

name, but rejected as spurious; as likewise some traditions, which met with the same fate.

**MAURITIUS** (Tiberius) emperor of the East, born at Arslusa in Cappadocia, married Constantina, daughter to Tiberius the emperor, by which means he became his successor. He was a great zealot for the Roman church, and often defeated the Persians. The people of Constantinople shook off his government because he refused to pay 21. 6d. a-piece for the lives of 12000 prisoners who were taken from him. It is said, he was told in a dream, that a man whose name began with Ph. should dethrone him, accordingly one Phocas began to advance himself considerably in the army, and being proclaimed emperor, Mauritius fled to Chalcædon, whither Phocas pursued him, and there put him to death, with four of his children. His last words were, *Thou art just, O Lord, and thy judgment is righteous*. This happened in 62, in the 63d year of his age.

**MAUSOLUS**, king of Caria, for whom his wife Artemisia built a noble monument, reckoned one of the seven wonders of the world. From this monument all others have the name of Mausoleum.

**MAXENTIUS** (Marcus Amelius Valerius) son to the emperor Maximianus Hercules. He was competitor with Constantine the Great, assumed the purple, and was proclaimed emperor by the Imperial guards; he threw down the statues of Constantine, and committed several outrages. Severus was sent against him, but his soldiers were bribed, and himself strangled. He put a stop to the Christian persecution, till he had got a reputation, and then he revived it. He became at last so burthensome to the senate, that they made application to Constantine for relief, and their expectations were answered; for Maxentius's troops were entirely defeated, and himself drowned in the Tyber; his body being dragged out, his head was cut off,

eff, and carried about upon the point of a lance in triumph.

**MAXIMIAN** (Marcus Aurelius Valerius Herculens) advanced himself in the army, and became Dioclesian's favourite, who afterwards took him in as a partner of the empire with himself in 286. His hatred to the Christians was the occasion of Dioclesian's affection to him, and they cut off more Christians than the Romans killed enemies in all their wars; the martyrs in Egypt amounted to 144000, besides 700000 that were sent into banishment. In 304 it was that they threw off the purple. He married Fausta, one of his daughters, to Constantine the Great, with a design to kill him, but Constantine having notice of it, besieged Marseilles, where Maximian hid violent hands on himself, an. 310.

**MAXIMILIAN I**, emperor, and son to Frederic IV, the Pacific, of the house of Austria. He was an unfortunate prince, and sadly distressed with poverty. He was almost constantly at war with France, and has left a good character for his prudence and learning. He wrote several poems, as also the memoirs of his own life. He had Philip by his first wife, who married the heiress of Spain, and had by her the emperor Charles V; but at last, being deserted by his soldiers, he was repulsed out of Milan by the duke of Bourbon. He was founder of the imperial chamber, and a great lover of hunting, whence this was a constant saying with him, *Deus aeternus, nisi vigilaret, quam male esset Mundo, quoniam nos regimus, Ego miser morator & sceleratus ille Julius*.

**MAXIMILIAN II**, son to Ferdinand I, and king of the Romans, also of Hungary and Bohemia. He was a friend to the Protestants, whereupon pope Paul III. cautioned him, as he expected the empire, not to forsake the Catholic faith, and his answer was, *That he preferred the salvation of his soul to all earthly things*. He succeeded to the empire in 1564,

and carried on the Hungarian war; he lengthened his dominions forty miles beyond the Tibiscus, and kept off all disturbances on the account of religion, saying it was an usurpation against heaven to lay restrictions on mens consciences. He died in 1576.

**MAXIMIN** (Caius Julius) emperor. His first rise was from a shepherd to a soldier. He made a practice of it to drink eight bottles of wine, and to devour forty pounds of meat, in a day. His reign began with the persecution of the Christians; and he attributed the earthquakes that happened in the empire to their toleration. He cut off those that were acquainted with the meanness of his birth; and his cruelties grew so excessive at length, that the senate chose twenty men to counterpoise him, and then declared against him as an enemy. He and his son were both cut off in the siege of Aquileia by his own soldiers, their heads sent to Rome, and their bodies exposed to the beasts, an. 238.

**MAXIMIN**, bishop of Treves, born at Poitiers of a noble family, brother to St. Maxentius. He entertained St. Athanasius when banished into Gaul, and was present at the council of Nice, and of Sardica, in 347.

**MAXIMUS** the emperor, was a Roman senator at first, till Valentinian III having ravished his wife, he killed him in the Campus Martius, seized the empire, and married the empress Eudoxia by force; but the relenting this abuse, sent for Genferic king of the Vandals to come and rescue her; whereupon Maximus betook himself to flight, and being pursued, was either stoned to death, or slain by a soldier, and pulled in pieces by the empress, and thrown into the river Tyber, June 12, 445, being the 77th day of his reign.

**MAXIMUS** (Flavius Magnus Clemens) he got his army to salute him emperor in England 382; and pretending an affinity with Constantine

and Theodosius, went over in Gaul, where the Legions dissatisfied with Gothen acknowledged him; and Gothen being treacherously slain, this wreath decked him a burial. Afterwards he did solicit Theodosius to take him as an ally, date with him in the empire; but afterwards enarching with a numerous army into Hungary, Theodosius defeated and pursued him to Agallia, where his own men cut off his head, and presented it to the conqueror, August 27, 388.

MAXIMUS (Tyrus), a Platonic philosopher, flourished in the second century. In 146 he went to Rome, where he became acquainted with Apollonius, Arrian, &c. Marcus Aurelius was his disciple, and we have of his many one discourse published by Reimarus, with Commentaries.

MAXIMUS III, bishop of Jerusalem, succeeded Measius in 337, and was an eminent confessor in the Diocletian persecution. He lost his right eye for the cause of christianity, and was also condemned to the mines. He made his appearance at the council of Nice with these honourable marks of distinction, and assisted against the Arians at the council of Tyre; but being informed of their ill design, he left that council, and held another at Jerusalem, where St. Athanasius was received into communion in 345. Socrates tells us, that the Arians were so enraged against him, that they got him deposed. He died in 357.

MAY (Thomas) an eminent English poet and historian in the 17th century, was born of an ancient but decayed family in Suffolk, educated at Cambridge, and afterwards removed to London, where he contracted a friendship with several eminent persons, and particularly with Eodmund Porter Esq, one of the pensioners of the bed-chamber to king Charles I. While he resided at court he wrote the five plays extant under his name. In 1628 he published a translation of *Virgil's Georgics* with Annotations; and in

1635 a Poem on King Edward III, and a translation of *Lucan's Pharsalia*, which poem he continued down to the death of Julius Cæsar, both in Latin and English verse. Upon the breaking out of the civil wars he adhered to the parliament; and in 1647 he published *The History of the Parliament of England, which began November the third M. DCXL. With a short and necessary View of some preceding Years. Written by Thomas May, Secretary to the Parliament. Published by Authority.* In 1650 he published *A Breviary of the History of the Parliament in England.* In 1649 he published *Historia Parliamenti Angliæ Breviarius*, in three parts; which he afterwards translated into English. He wrote the *History of Henry II.* in English verse. He died suddenly in the night in 1652, and was interred in Westminster-abbey.

MAYNE (Jasper) an eminent English poet and divine in the 17th century, bred at Oxford, entered into holy orders. He distinguished himself by his ingenious vein in poetry, which produced two excellent plays, *The City Match*, a Comedy, and *The amorous War*, a Tragi-comedy. While his majesty resided at Oxford, he was one of the divines appointed to preach before him. He published in 1647 a piece, intitled, *OXANOMIA, or the People's War examined according to the Principles of Reason and Scripture.* by Jasper Mayne, one of the divines of Christ-church. By his will he left five hundred pounds towards the rebuilding of St. Paul's Cathedral, and a hundred pounds a-piece to his charges of Collington and Pyrie, and among other legacies, this odd one to his servant, who had been with him long, a trunk with something in it which would, he said, make him drunk after his death. After the doctor's death the trunk was opened by the servant, who found nothing in it but a red herring. He published a poem upon the naval victory by the duke of York over the Dutch, printed



in 1665. He translated into English from the Greek part of *Lucian's* *Dialogues*.

**MAYNWARING** (Arthur) an eminent political writer in the beginning of the 18th century, studied several years at Oxford, and then went to Shire, where he lived some time with his uncle Mr. Francis Cholmondely, a very honest gentleman, but extremely averse to the government of King William III., to whom he refused the oaths. Here he prosecuted his studies in polite literature with vigour; and upon his coming to London, applied to the study of law. He was hitherto very zealous in the anti-revolutional principles, which he had been educated, and wrote several pieces in favour of King Charles II's party; but upon being introduced to the duke of Somerset and the earls of Dorset and Burlington, began to entertain very different notions in politics. His father left him an estate of near 800 pounds a year, but so incumbered, that the net-money amounted to almost as much as the revenue. Upon the conclusion of the peace he went to Paris, where he became acquainted with Mr. de Beauclerc. After his return he was one of the commissioners of the customs, in which post he distinguished himself by his skill and industry. He was admitted a member of the Tatler-Club, and was looked upon as one of the chief ornaments and supports of it by his pleasantries and wit.

In the beginning of Queen Anne's reign the lord treasurer Godolphin engaged Mr. Done to quit the office of auditor of the Imprests, lordship paying him several thousand pounds for his doing it; and he then let Mr. Maynwaring know that he had a mind to do for him, he made him a present of a patent for that office, worth about two thousand pounds a year in a time of business. He had a considerable share in *Atalphy*, and was author of several other pieces. *The Examiner*, his an-

tagonist in politics, allowed, that he wrote with a tolerable spirit, and in a masterly style. Sir Richard Steele dedicated the first volume of the *Tatler* to him.

**MAZARIN** (Julius) cardinal, bishop of Metz, &c. was born at Piscina in Abruzzo, July 14, 1602. He was a good politician, and made it his business to study the interests of princes then at war, about Casal and Montferrat; by which means he brought affairs to an accommodation, and the peace of Queiras was shortly concluded, Cardinal Richlieu being taken with his conduct, did from thence forward highly esteem him, as did also cardinal Antonio; and Lewis XIII., who procured him a cardinal's hat in 1641. Richlieu made him one of the executors of his will, and during the minority of Lewis XIV., he had the charge of affairs. At last he became the envy of the nobility, which occasioned a civil war; whereupon Mazarin was forced to retire, a price was set on his head, and his library sold; notwithstanding, afterwards he returned to the court in more glory than ever, and concluded a peace with Spain, and a marriage-treaty betwixt the king and the Infanta. This raised the cardinal to the highest honour; but at last his continual application having caused a very dangerous distemper, he died at Vincennes, much lamented by the king, March 9, in 1661, aged 59.

**MECÆNAS** (C. Cilnius) a Roman gentleman, descended from the Tuscan kings. He was much addicted to his pleasures, and yet, when affairs required it, a person of extraordinary wit and conduct. He was Augustus's favourite, who was pleased with his raillery, and the politeness of his style. Seneca tells us he could have advanced the Roman eloquence very considerably, but that he softened his genius by his voluptuous way of living. He was an enemy to Pompey, and made an eloquent harangue to persuade Augustus to keep

du empire. He was a great patron of learned men, made Augustus his heir, and died a. r. 746, eight years before Christ. Mementus has collected all that is to be met with concerning him, and published it at Leyden in quarto 1637.

MEDÉ (Joseph) a very learned English divine in the 17th century, was educated at Cambridge, and soon distinguished himself to great advantage; and by that time he had taken the degree of master of arts in 1610, he had made an uncommon progress in all academical studies. His first appearance was an address to Dr. Andrews, then bishop of Ely, in a Latin tract *de Scilicet Religione*, which was so highly approved of by that prelate, that shortly after, when Mr. Mede stood in need of the king's favour concerning his election to a fellowship, the bishop assisted him, and desired him to be his household chaplain, which place Mr. Mede civilly refused, preferring the liberty of his studies above any hopes of preferment. He was chosen fellow of Christ-church, and made reader of the Greek lectures of Sir Walter Mildmay's foundation, and held it all his lifetime; which rendered that tongue, as well as several others, very familiar to him. He refused the provostship of Trinity-college Dublin, to which he was invited upon recommendation of archbishop Usher. His writings are an incontestable proof of his learning. He was pious and modest, but upon proper occasions very facetious.

MEDÉA, daughter of Aetes king of Colchis, who possessed the Golden Fleece, a. r. 3824. She fell in love with Jason, and helped him to the Fleece, and then went away with him. She restored the age of Aeson his father, and after this he forsook her, which she revenged, and married Hecus; but afterwards she was banished Athens, and is said to be a magician.

MEDICIS (Lawrence de) the Great, and the father of learning,

son to Peter, and brother to John Medicis. He was much esteemed at home and abroad, particularly Bajazet emperor of the Turks, was very studious, and loved his men; and he sent John Lafrance Greece to recover manuscripts, which he enriched his library. He was a true friend, and a most sufficient prince; but, says Moreri, rather religious, nor of good use. He subdued Viterbo, got the pope Sixtus IV. about certain traverses, and died much lamented, an. 1492, aged 44. One of his sons became pope Leo X.

MEDON, son to Cecrops, the first and last king of Athens. After the Archons were chose, which he was at the beginning held his during life: Medon was the first of this kind, preferred to his eldest son Democritus, by the Delphians. He began his government, a. m. 3000.

MEDUSA, one of the three Gorgons, daughter of Ceto, and a god named Phorcus. Neptune in love with her, forced her in the temple of Minerva; upon which goddess changed her hair (which was extremely fair) into serpents, at the picture of this monster upon shields to frighten her enemies, the sight of which turned the best into stones; but Perseus, armed with Mercury's ur, with which he cut off Medusa's head, whose blood sprung Pegasus and his sister.

MEGERA, one of the three Furies, daughters of Acheron and Styx.

MEGALENSIAN, games instituted at Rome on the 20th of March, in honour of Cybele.

MELAMPUS, a famous hero, slayer among the ancient Greeks the son of Amyclæus and Aglaia. He had a brother named Bias, to whom he showed a great deal of affection, in poisoning him a wife, and a crown. Nestor, who reigned before Pylus, a Peloponnesian, demanding

who aspired to his daughter's hand, that they should bring him the fatal oxen which Iphiclus had in Italy. Melampus, that he might be in his brother's power to make us that present, endeavoured to kill those oxen; but he was taken prisoner in the attempt. As he lay in prison upon things which Iphiclus desired to have offered to him, he obtained for his release the oxen which he wanted. By this means he brought about his brother's marriage. Being imposed to cure the Argians of a pestilence, he would not do it upon this condition, that they should give him the half of the kingdom of Argos. His demands were refused. But the disease growing more and more violent, they returned to him, and promised him what he had demanded. Now he insisted that they should besides give up a third part of kingdom to his brother, to which they consented. He was the first who instructed the Greeks in the ceremonies of Bacchus, which he had learned from the Phenicians. He is said to have understood the language of birds, and that they informed him in future events.

MELANCTHON (Philip) born at Bretten in the Palatinate the 16th February 1497, was one of the ablest and most able men of his age. In youth he made an admirable progress in learning, and was made public professor at Wittenberg in 1518. He was an extraordinary husband and divine, and wrote *Adversus Iovinem Parisiensem Logosfronem*, published in 1521; in which he attacked the articles of the Bucer 1543; and the Augsburg confession, and an apology for it, which the emperor Charles V. would not admit. He was banished for three days from Eckius at Worms; he ruined Lutheranism, but Flavius thinks he was not zealous enough against the papists. He denied Oral Mass in the Lord's supper, and

was much of Origen's sentiments. He died at Wittenberg April 19th, 1560, aged 64. He was of a sweet humour, and universally esteemed.

MELANION, son of Amphidamus, overcame the fair Atalanta, whom her father Jasius promised to him that should out-run her; as he was running, he threw down three golden apples, (which Venus had given him) which Atalanta stooping to take up, was conquered.

MELCHIZEDEK, priest of the most high God, and king of Salem, who congratulated Abraham upon his victory over Chedorlamer. The Latins tell us he was Sem, but the Greek fathers will have him to be a Pagan. Some think he was an angel, others the holy ghost; and those called the Melchizedecians take him for Jesus Christ; but the best opinion is this, That he was a man, and a type of Christ, and that by Salem is meant Jerusalem.

MELEAGER, son of Æneus king of Caledonia and Althea; as soon as he was born, the Parcae put a firebrand into the fire, and pronounced these words, This child shall live as long as the firebrand shall last. The Parcae being gone, Althea takes the brand out of the fire, and kept it carefully. Meleager growing up, hunted and killed the Caledonian boar, and presented the head to Atalanta, who struck the boar first. This disgusted Pilechippus and Toxæus, Althea's two brothers, who raising a dispute were killed by Meleager. Althea hearing this, threw the brand into the fire out of revenge, which being made to burn slowly, caused Meleager to die a painful and lingering death.

MELES, king of Lydia, succeeded his father Alyattes, and was the last of the Beraclidae.

MELICERTUS, son of Atamas and Io, threw himself headlong into the sea, and was changed into a frog. The ancients celebrated the Isthmic games in honour of him.

**MELISSA**, daughter of Melisseus king of Crete. She, and her sister Amalthæa, nursed Jupiter with goats milk. She was the inventress of honey, and is said to be changed into a bee.

**MELISSUS** of Samos, a philosopher, son of Ithagoras, and disciple of Parmenides, *s. v.* 310. The Ephesians made him their admiral, and gave him an extraordinary power. He taught that this world was infinite, immovable, unmovable; no vacancy nor local motion; and that we ought to advance nothing certain concerning the deity.

**MELITO**, bishop of Sardis in Asia, presented an apology for the Christians to the emperor Marcus Antoninus; by what remains of it in Eusebius, he seems to have been a very considerable person. He wrote other pieces cited by Jerom, &c. which are all lost.

**MELPOMENE**, one of the nine muses, the inventress of tragedy. She is drawn grave, richly habited, sceptres and crowns in one hand, and a pinnard in the other.

**MEMNON**, son of Tithonus and Aurora, killed by Achilles at the siege of Troy, where he commanded some troops for Priam. It is said Teutamus, king of Assyria, sent him at the head of 20000 men to raise the siege of Troy. The poets pretend that his ashes were turned into birds.

**MENADES**, certain women transported with fury, who worshipped Bacchus; it is these whom Ovid feigns to have killed Orpheus. *Metam. l. 11.*

**MENAGE** (Giles) in Latin *Ægidius Menagius*, the French Varro, of the 17th century. His illustrious friends have raised a glorious monument to his memory in the collection called the *Menagiana*, which is a very effectual proof of that extensive genius and various learning which made up the character of Mr. Menage. It was no extraordinary thing that he had a very happy memory in his youthful age, but it was particular

that he retained it in his old age; and what is very rare is, that it returned to him after some interruption. The reputation of his works procured him a place in the academy *delle Crusce* at Florence. He might have been a member of the French academy at its first institution, if it had not been for his *Reposse des Dictionnaires*; but when that was forgot, he was proposed in 1684 to fill up a vacant place in that academy, and was excluded only by the superior interest of his competitor Mr. Bergeret, for there was not one member of all those who gave their votes against him, but owned that he deserved the place. He would not suffer his friends to propose him again. He held an academy daily in his own chamber. He died July 1692, aged 79.

**MENANDER**, a comic poet of Athens, was born in the 100th Olympiad. He is said to be the prince of new comedy; Plutarch prefers him to Aristophanes. He writ one hundred and eight comedies, which are all lost excepting some citations from ancient authors.

**MENCKE**, in Latin *Menclevius*, (Otto) a learned German writer in the 18th century, studied the school-keeping in several universities. But having divested himself of his former prejudices in favour of the metaphysical trifles taught in the schools, lamented as often as he thought of the time which he had lost in them, and which he might have spent in more solid studies. He was professor of morality in the university of Leipzig. He published several works; but his most considerable, and what alone is sufficient to perpetuate his memory, is the *Acta Eruditorum* of Leipzig, of which he was the first author, and in which he was engaged till his death. The first volume was published at Leipzig in 4to in 1682.

**MENCKE** (John Burchard) son to the preceding. After his studies he travelled into England and Holland; and upon his return was appointed



professor of history at Leipzig 1699. He gained great reputation by his lectures as well as his writings. Frederic Augustus, king of Poland and elector of Saxony, conceived so high an opinion of him, that he made him his historiographer: he afterwards became counsellor to that king, and then warr-counsellor. His health began to decline early, and he died in April 1732, aged 58. He wrote many pieces. His *De Charlataneriâ Prædicatorum Declamatoria dicitur*, is an excellent satire designed to expose the artifices used by false scholars to raise themselves a name. As he named and pointed at certain persons, it exasperated them, and they procured his book to be seized; but it spread, and editions of it were multiplied. He likewise published *Méthode pour étudier l'Histoire: avec un Catalogue des principaux Historiens*, &c. He made a great many additions to Mr. Lenglet's book, especially with regard to the German historians.

MENCRATES, or Menecrates, a physician of Syracuse in the 10th olympiad. He was famous for his skill, but more notorious for his vanity. He led those he cured along with him, dressing one like Apollo, a second like Esculapius, and third like Hercules, &c. and called himself Jupiter. He directed a letter to Philip, father to Alexander the Great, thus: *Menecrates Jupiter Philippi regi salutem*. Philip returned him this answer, Philip wishes Menecrates good health.

MENDOZZA (Juan Gonzales de) an Augustin friar in the province of Cañille, was ambassador from the king of Spain to the emperor of China in 1584. He was made bishop of Lijari in Italy in 1593, of Chiapa in New Spain in 1607, and of Popayan in the West-Indies in 1608. He wrote a history of China in Spanish, which was translated into French by Lando la Porte, and was printed at Paris in 1589.

MENEDEMUS, a philosopher, born at Erythrum, son of one of Phese's disciples, a. r. 454, in great esteem and high employments in his own country: one telling him, *It was a great happiness to have what we desired*, he answered, *It was a greater not to desire what we have*. He loved his country, and starved himself to death because he could not prevail with Antigonus to desist from oppressing it.

MENEDEMUS, a Cynic philosopher. He pretended he was come out of hell to examine men's actions, in order to give the gods an account of them. He wore a long, tawny-coloured robe, a red sash, a kind of turban on his head marked with twelve letters, buskins on his feet, a long beard, and a stick on which he rested himself from time to time.

MENES, born at This, a town of Thebais in Upper-Egypt, was the founder of the Egyptian empire. He had three sons, viz. Athotis, who ruled after him at This and Thebes; Carudes, who, in Lower-Egypt, founded the kingdom of Heliopolis, which afterwards was the kingdom of Diospolis; and Necherophes, who reigned at Memphis. It is thought this Menes reigned 117 years after the birth of Phaleg, son of Heber, which was the very year of the dispersion of the people throughout the whole earth. In building Memphis he stopped the Nile near it, by the invention of a causey a hundred furlongs broad, and caused it to run thro' the mountains.

MENIPPUS, a Cynic philosopher, was born a slave in Pnagisia, bought his liberty, and made himself citizen of Thebes, where he became an usurer; for which being laughed at by every body, out of shame and despair he hanged himself. He composed thirteen books full of raillery and satire, tho' others father them upon Dionysius and Zephus.

MENOCHIVS, vulgarly Menochio (James) a famous lawyer, born

at Pavia, was meanly born, but became to skilful in the law, that he was called the Baldus and Bartholus of his age; all the princes of Italy solicited him to their universities. He read at Padua twenty-three years together, and for love of his country removed to Pavia, and succeeded Nicholas Gratiani. He hath got an immortal fame by his works, viz. *De recuperanda possessione*; *De adipiscenda possessione*; *De presumptionibus*; *De Arbitrariis Judicium Questionibus Et Causis Consiliorum*, tom. 13. &c. He died the 10th of August, 1607, aged seventy-five.

MENTEL (John) a German gentleman, invented the art of Printing about the year 1440. Gensleich, his servant, revealed it to a goldsmith named Guttemberg; but the emperor Frederic III. declared Mentel the only inventor of the art, and permitted him to crown the lion in his coat of arms with gold, and to add a golden crown, which may be seen still in his posterity's coat of arms.

MERCATOR (Nicholas) an eminent mathematician in the 17th century, was born at Helstein in Denmark, and came afterwards to England, where he lived many years till his death. He was fellow of the royal society; and endeavoured to reduce astrology to rational principles, as appears from a manuscript of his in the possession of William Jones, Esq; He published several works, particularly *Cosmographia*. He gave the quadrature of the hyperbole by an infinite series, which was the first appearance in the learned world of a series of this sort, drawn from the particular nature of the curve, and that in a manner very new and abstracted. In the library above-mentioned are several manuscripts of his.

MERCIER (John de) born at Uzex in Languedoc, the most learned in Hebrew that ever was amongst the Christians, who wrote commentaries on the Bible. His son Josias was a famous critic, and published *Notion*

Marcellus, which he has very easily corrected. He wrote also notes upon Aristenetus, &c. *De Deo Soranus*. The father died in 1570.

MERCURY, son of Jupiter by Maia, was the gods messenger, having wings at his heels, and a caduceus in his hand. He was the god of eloquence and trade, conducted souls into hell; and had power to take them out again. He played Argus asleep, and killed him; stole Apollo's oxen, and turned Battus into a toadstone; with a thousand other waggish exploits.

MERIONES, son to Molus, and brother to Dictys Cretensis, who wrote the Trojan war. He was character to Idomeneus, and has the character of a good soldier by Homer.

MERLIN, born at Carmarthen in Wales, lived towards the end of the fifth century. He is said to be the son of an Incubus, and that his pretended prophecies were the effect of magic. Geoffry of Monmouth has translated a tract of this author, and inserted it in his history, but he is rallied by several for his credulity. Alanus de Insulis has wrote notes upon him.

MERODACH, king of Babylon, repoted the Nabonassar of the Prophane, a. m. 3332. He sent embassadors to Hezekiah king of Judah, to congratulate his recovery, and to be informed of the miracle by Isaiah the prophet, who made the sun go ten degrees backwards on Ahaz's dial. He carried Manasses king of Judah in chains to Babylon, a. m. 3344, conquered Assyria, and deivated Arphaxad king of Media. He reigned about forty-two years.

MEROPE, daughter of Atlas and Pleione, one of the seven Pleiades: she is darker than the rest, because she married a man, viz. Sisyphus, the rest of her sisters being married to Gods.

MERSENNE (Martin) a learned French writer in the 17th century. Upon his leaving the schools of the Sorbonne, he entered among the Mi-

nims in 1611. He published several works, which gained him great reputation, and correspondence with most of the learned men of his time, but especially Des Cartes. He had a peculiar talent in forming curious questions, tho' he was not so happy in resolving them, but he gave occasion to others to do it.

MERULA (Paul) born at Dort in Holland, a famous lawyer, historian and linguist, professor of history in the university of Leyden after Lipsius. He wrote commentaries on Ennius; life of Erasmus and Junius; a Cosmography; law; and died in 1607.

MESRAIM, son of Cham, and Noah's grandson, took possession of the inheritance left him by his father, or by his grandfather, and for that reason the country of Nile is named the land of Misraim in holy writ; from him are descended all the different people that have inhabited Egypt, and the neighbouring countries, as the Æthiopians, the Parthians, the Libians, the Anamians, and the Nubians. When this Mesraim went into Egypt is uncertain, but it is likely in Heber's time, about 430 years after the flood. Some say he reigned in Egypt under the name of Pharaoh, when Abraham retired thither. He was deified under the names of Osiris, Apis, or Serapis, and Adonis.

MESSALINA (Valeria) the emperor Claudius's wife, famous for her lewdness. She married C. Silius a Roman knight, but the emperor put her to death.

METELLUS CELER (Quintus) was consul of Rome in the year of the city 693, he was praetor in the year of Cicero's consulship, and did good service to the republic in opposing Catiline's march into Cisalpine Gaul. After the expiration of his praetorship, he obtained the government of that province. He married a sister of Claudius's, who dishonoured him by her debaucheries. It was the whole character Catullus has made so free with under the name of Lesbia. Cicero

lost a very good friend by the death of Metellus in the year 694.

METELLUS (Lucius) tribune of the people, when Caesar, at the breaking out of the civil war, made himself master of Rome, had more courage than all the other magistrates. The people of Rome shewed so much submission even at first to Caesar's pleasure, that one would have thought their necks had been for a long time accustomed to slavery. Metellus alone had the courage to oppose Caesar, when he would have seized the public money kept in the temple of Saturn. Caesar has much disguised this story in his history of the civil wars.

METIUS (James) invented the perspective-glasses, which make objects at a distance appear near. He presented one of them to the States-General in 1608.

METIUS (Suffetius) dictator of Albain the reign of Tullus Hostilius. In his time was the fight of the three Curatii against the three Horatii, and Alba subdued. But afterwards Metius betraying the Romans in their war against the Veientes, and Tullus getting the victory, caused Metius to be tied between two chariots, and torn in pieces by two strong horses in the sight of the army.

METO of Athens, a famous mathematician, published his *Enneacasteride*, a. r. 321. The learned agree not about the beginning of Meto's period.

METRA, daughter of Erysichthon, who prostituted herself to satisfy her father's prodigious hunger; her lovers presented her with an ox, an horse, a sheep, or some other beast, which caused the fiction of the poets, that she transformed herself into several shapes, having that power from Neptune, who loved her.

METRODORUS, the disciple of Democritus, had, among other disciples, the philosopher Anaxarchus and Hippocrates the physician. He taught the eternity and infinity of the universe.

METRODORUS,

**METRODORUS**, an eminent painter and philosopher, was made choice of by the Athenians to send to Ptolemy Philadelphus, who after having taken Perseus king of Macedon, demanded two men of them, the one to instruct his children, and the other to paint his triumph. He gave them to understand, that he wished the pretensor they should send him for his children might be an excellent philosopher. The Athenians sent him Metrodorus, who excelled at the same time in philosophy and painting. Ptolemy Philadelphus was very well satisfied with their choice.

**METROPHANES** (Criticopolis) a Greek author, who drew up a confession of faith of the Greek church, printed at Helmstadt in 1661. The famous Cyrillus Lucarius sent him in to England, to enquire into the doctrine and circumstances of our church. He departed at Hamburgh, and travelled through Germany, where he wrote his confession of faith, which is agreeable to the reformation in several points. He argues like an able divine, and a person of good sense.

**MEURSIUS** (John) a Dutchman, was born at Lellean near the Hague in 1579; he had an extraordinary genius for learning, to which he added great industry. He studied law at Orleans, and travelled with one of Beanesvelt's sons, which he made great advantage of. He was made professor of history at Leyden in 1610; and afterwards professor of Greek. Christian IV, king of Denmark, invited him to the university of Born, where he read history and politics with applause, and died in 1644. He wrote a great number of books.

**MEZERAY** (Francis Etienne de) historiographer of France, and secretary to the French academy. He helped Barleacain to write a general history of France, and after Barleacain's death was chosen to continue the work, (which he published in three volumes 1655) to the death of Hen-

ry IV; and shaided it in six volumes 12mo. He was said to be the most faithful and learned historian of France. He died in 1683.

**MICAH**, one of the twelve lesser prophets, prophesied a. m. 3280, and marked plainly the birth of Christ in Bethlehem. He is distinct from another prophet of that name, the son of Jambai, a. m. 3120.

**St. MICHAEL**, an arch-angel mentioned in Job. ver. 9. He was the protector of the Jews, as we read Daniel xii, and it is thought he represented God's majesty in the burning bush, and on mount Sinai. The Roman Catholics tell a great many lies and winter-stories about him.

**MICHAEL VIII**, the Great, son to Andronicus Paleologus; being made guardian to John IV, he plucked out his pupil's eyes, and took possession of the throne in 1259. He took Constantinople from the French, maintained a long war against the Venetians, and contributed to the massacre in Sicily, called the Sicilian Vespers, in 1282; therefore excommunicated by the pope. He submitted to the Latin church, for which his body was left unburied in 1273. He was very nobly born, of a majestic presence, an obliging temper, and a great lover of learning; he was a person of courage, a brave general, and an excellent statesman; he was also a magnificent prince, and universally beloved, but at the same time he was guilty of ambition and cruelty, as well as of perfidiousness.

**MICHAEL Angelo**, a famous painter and carver; tho' many have ascribed him for his licentiousness against the rules of perspective, &c. yet no body has better represented things with strokes or lines, without any dependance upon colours, lights and shadows, in which the excellency of that art consists. His most celebrated piece of painting is that of the last judgment, in the pope's chapel. He died rich at Rome in 1564.

**MICHAEL**,



**MICIPSA**, king of Numidia in Africa, was son to Mallinissa, who preferred him to his two other sons. He left two sons, Adherbal and Hiempsal.

**MIDAS**, king of Phrygia, having entertained Bacchus very kindly, that God promised to give him whatever he should ask; upon this Midas desires, that whatever he touched should be turned into gold: he enjoyed his wish till he was almost starved, for his victuals and drink were turned into metal. Repenting of his wish, and being released from it, he was ordered to wash himself in the river Pactolus, whose sands thereby were turned into gold. Afterwards being judge between Pan and Apollo, who sang best, he gave it for Pan, for which Apollo clapped a pair of asses ears upon his head.

**MILCOLUMBUS**, or Malcolm II, 83d king of Scotland, succeeded Grimus; he regulated the disorders in the kingdom, and encouraged trade and commerce. The Danes having invaded England under Sueno, son to Harold king of Denmark, the English sought the help of the Scots, who being defeated, the Danes advanced into Scotland; whereupon Malcolm made head against them, but was quickly defeated; the Scots rallied, but were repulsed with the loss of three of their greatest captains, so that the Danes pretended to attack them in sport, but were received very warmly by the Scots, and Enoc, one of their generals, slain, and Olavin, another, fled into Murray. Sueno reinforced them, but without success, and 500 of his men were destroyed; and to this day, when the winds blow up the sand in those places, the bones of men of a greater stature than those of our age are discovered. Notwithstanding this, Sueno sent his son Canutus into Scotland with a new army, where in a desperate battle the Danes were beaten; yet the Scots were glad to make a peace, which was granted, on condi-

tion they would leave the kingdom. Peace being thus restored, Malcolm applied himself to the enacting of wholesome laws, and created new titles of honour. After this he reigned some years in great fame and glory, but sinking afterwards into avarice, he was murdered in his bed at Glamis in Angus; or, as others, endeavouring to escape, he lost his way in the snow, and was drowned in the lake of Forfar, and his body hung up on a gibbet, in the 30th year of his reign, about 1040.

**MILCOLUMBUS**, or Malcolm III, 86th king of Scotland, son of king Donald, succeeded Macbeth, whom he deposed. He was declared king at Scoone April 25, 1057. Being troubled with secret conspiracies, he sent for the head of the plot, and taking him aside, told him, *He might try to obtain that by his valour, which he designed by his treachery*; whereupon he fell down, and begged the king's pardon, which was generously granted. After this Edgar Atheling, heir to England, flying from William the Norman, was entertained by Malcolm, and married to his daughter Margaret; whereupon William the Norman invaded the Scots, and received four several overthrows, upon which a peace was concluded betwixt them. After this he carefully suppressed two intestine rebellions in the West and the North, and applied himself next to reformation of manners; built the cathedral of Durham, and that of Dunfermling, while Rufus king of England was pulling down churches to make the New Forest. He also surprized the castle of Alnwick in Northumberland, where the garrison offered to surrender, and desired the king to come and receive the keys with his own hand, which being tendered upon the point of a spear, the soldier thrust him into the eye and killed him; so that the Scots were obliged to raise the siege, and the king was carried to Dunfermling. He reigned thirty-three years, and

has rendered himself famous to all posterity for his great virtues. More people were killed at that time by thunderbolts, than ever was known in Britain before.

MILETUS, king of Caria, son of Apollo by Acastus. He was educated by wolves and shepherds, and passing into Caria, obtained the princess Iarhes's love. He built the Miletum, and had a son named Croesus, and a daughter Byblis.

MILL (John) a very learned English divine, bred in Queen's-college Oxford, of which college he afterwards became a fellow; and entering into holy orders, became an eminent preacher and tutor, and was made minor prebendary of Exeter. In 1681 he took the degree of doctor of divinity; and about the same time he was appointed chaplain in ordinary to king Charles II. In 1685 he was elected principal of St. Edmund's-hall in Oxford. His edition of the Greek Testament was published a little before his death 1707.

MILIO (T. Annian) a Roman adopted into the Annian family, who appeared in arms with his friends to stand for the consulship, which made the senate name Pompey consul alone, a. r. 702. Milo was banished to Marcellæ for killing Clodius, tho' Cicero made a speech for him, *Pro Milone*, which he wanted assurance to deliver, but published and sent it to Milo, who returned him a letter of thanks.

MILIO, a wrestler of Crotona, so strong that he carried a bull on his shoulders, and killed it with his fist. Endeavouring to divide an oak, which was already split with iron-wedges, the wedges falling out, the oak closed upon him, and exposed him to the wild beasts.

MILTIADES, an Athenian captain, who with 12000 men routed above 50000 Persians at Marathon, a. r. 264; and pursuing them took many islands in the Archipelago, but retiring to Athens without taking Pa-

ros, he was kept prisoner, and died miserably a. r. 265.

MILTON (John) the famous Poet, descended of an ancient family of that name near Abington in Oxfordshire, born in London on the 9th of December 1603, educated under a domestic tutor, and likewise at St. Paul's school, where he made an uncommon progress in learning by his indefatigable application and admirable genius: from the 12th year of his age he set up half the night at his studies; and this, with his frequent head-achs, was the first ruin of his eyes. In 1625 he entered into Christ's-college Cambridge, under the tuition of Mr. William Chappel, afterwards bishop of Ross in Ireland; but before that time had distinguished himself by several Latin and English poems, as he did afterwards, while he was at the university. After he had taken the degree of master of arts, he left the university in 1632; and for the space of five years lived with his father and mother at their house at Horton in Buckinghamshire, whether his father had retired and purchased an estate. In 1634 he wrote his *Mask performed before the President of Wales at Ludlow-castle*; and in 1637 his *Lycidas*. Upon the death of his mother, he obtained leave of his father to travel. At Paris he was introduced to Hugo Grotius; and thence went into Italy; where he was in every place entertained by persons of the most eminent quality and learning with the utmost respect. He was preparing to pass over into Sicily, when he heard of a civil war breaking out in England, which made him lay aside that project; esteeming it an unworthy thing for him to be taking his pleasure in foreign parts, when his countrymen were contending for liberty at home. He returned to England about the time of the king's second expedition against the Scots, and employed himself in the education of his sisters two sons. Afterwards he undertook the education of the sons

of several of his friends by a plan of his own. In 1641 he published five tracts relating to church government. He married in 1643 Mary the daughter of Richard Powel esq; who not long after visiting her father, and refusing to return home upon Milton's repeated messages and letters, he seemed resolved to marry another wife; and in 1644 published *The Doctrine and Discipline of Divorce*; and *The Judgment of Martin Bucer concerning Divorce*; and the year following his *Tararaborden*, and *Colasterion*; but upon his wife's submission he took her home again. In 1644 he wrote a small piece *Of Education, to Mr. Samuel Hartlib*; and November the same year his *Areopagitica*. In 1645 his Juvenile Poems were published at Ipswich. He retired into a small house in Holbourn, and prosecuted his studies till after the king's trial and death, when he published his *Tenure of Kings and Magistrates*, and other pieces. He was now taken into the service of the commonwealth, and made Latin secretary to the council of state, who resolved neither to write to others abroad, nor to receive any answers, except in the Latin tongue, which was common to them all. In 1651 he published his *Pro populo Anglicano Defensio*; for which he was rewarded by the commonwealth with the present of a thousand pounds. His eyes had been decaying for twelve years before he lost them. In 1654 he wrote his *Defensio Secunda*, and the year following his *Defensio pro se*. He being at ease from state-adversaries and public contests, had leisure to prosecute his studies and private designs, particularly his *History of Britain*, and his *Thesaurus Lingue Latine*, according to the method of Robert Stephens, the manuscript of which contained three large volumes in folio, and has been made use of by the editors of the *Cambridge Dictionary*, printed in 1693. In 1658 he published Sir Walter Raleigh's *Cabinet Council*, and in 1659 *A Treatise of*

*the Civil Power in Ecclesiastical Causes*, and other pieces. Upon the dissolution of the parliament by the army, after Richard Cromwell had been obliged to resign the protectorship, Milton wrote a letter, in which he lays down the model of a commonwealth; not such as he thought the best, but what might be readiest settled at that time, to prevent the restoration of kingly government and domestic disorders, till a more favourable season or better dispositions for erecting a perfect democracy. Just before the restoration, he was removed from his office of Latin secretary, and concealed himself till the act of oblivion came forth; when being secured by his pardon, he appeared in public again, and married a third wife. Soon after the restoration, it is said, he was offered the place of Latin secretary to the king, which he refused. In 1661 he published his *Accidence corrected Grammar*; and a tract of Sir Walter Raleigh, intitled, *Aphorisms of State*. Soon after his marriage with a third wife, he removed to a house in the Artillery-walk leading to Bunhill-fields, where he continued till his death, except during the plague at London in 1665, when he retired with his family to St. Giles Chiswick in Buckinghamshire; at which time his *Paradise Lost* was finished, tho' not published till 1667. In 1670 he published his *History of Britain, that part especially now called England. From the first traditional Beginning continued to the Norman Conquest. Collected out of the best and ancientest Authors thereof*. In 1671 he published at London *Paradise Regained. To which is added Samson Agonistes*; and in 1672 his *Artis Logice plenior Institutio ad Rami Methodum concinnata*; and in 1673 a discourse, *Of true Religion, Heresy, Schism, Toleration, and what best means may be us'd against it &c*. The same year he published poems on several occasions, English and Latin, with a small treatise of education to Mr. Hartlib. In

1674 he published his *Epistolæ Familiarium Lib. I. Et Probatior quædam Oratorie in Collegio Christi editæ*. He died at his house at Bunhill November 15th, 1674, and was interred near the body of his father in the chancel of the church of St. Giles Cripplegate. His historical, poetical, and miscellaneous works were printed in three volumes in folio 1693 at London, with the life of the author by Mr. Toland. But the most complete and elegant edition of his prose works was printed in two volumes folio at London in 1738. To this is prefixed an historical and critical account of the life and writings of Mr. John Milton, by Thomas Birch, M.A. F.R.S. with an Appendix, &c. To all which is prefixed a curious head of Milton, engraven by Mr. George Vertue, from a drawing by Mr. Richardson, after a bust done for the author in his life-time. A monument is lately erected to his memory in Westminster-abbey, at the expence of William Benson esq; one of the auditors of the Imprest. His works are an eternal monument of the greatness of his genius, the riches of his imagination, the nobleness of his sentiments, his vast erudition, profound correct judgment; and a sincere regard to truth, virtue, religion, and liberty.

**MINERVA**, the goddess of wisdom and of arts. Vulcan striking Jupiter's head with a hammer, she came out of his brain armed. The Romans kept Minervæ in honour of her the third of January and 19th of March. In the last some presents were made to school-masters.

**MINOS I**, king of Crete, son of Jupiter by Europa, a severe Judge, therefore feigned Judge in hell, reigned a. m. 1645. He forced the Athenians to pay a tribute of young men and virgins, till Theseus killed Taurus his famous champion; hence springing that romance of the

**MINOTAUR**, a monster, part man and part a bull, born of Pasiphar,

wife to Minos king of Crete: Being in love with a bull, Dedalus put her into a cow's hide; that she enjoyed the beast, and brought forth the Minotaur, which Minos shut up in the labyrinth.

**M. MINUTIUS** Anagninus, a Roman consul, a. r. 257. He had the command of an army against the Algers, who drove him into his camp, and there besieged him; but Cincinnatus being made dictator, routed the Algers, and brought off Minutius, who was obliged to lay down his consulship for the misfortune of his conduct.

**M. MINUTIUS** Rufus, a Roman consul in 533 of Rome, together with Cornelius Scipio Nasica. Hannibal at that time gained the battle at the lake of Thrasymene from the Romans in 537; upon which Minutius Rufus was chosen general of the Romans, Fabius Maximus being dictator; and here it was that Fabius got the name of Cunctator; however the Romans were naturally so jealous, that they ordered the general of horse should have an equal power with the dictator, whereupon Minutius attacked the enemy, and if Fabius had not relieved him he had lost his whole army. Minutius was so acknowledging for this favour, that he quitted his new privilege of equality, and put himself as formerly under Fabius's command.

**Q. MINUTIUS** Thermus, a Roman consul, a. r. 561: he made war upon the Ligurians; and suffering himself to be drawn into a desile, he had been cut off, if Maximus's cavalry had not relieved him, but being assisted with these troops, he made the enemy retire.

**MINUTIUS** Felix, an eminent Roman lawyer in the end of the second century. Jerom says he wrote a dialogue called Octavius, and another intitled, *De Fato*; which last, tho' finely wrote, seems different from the style of the first. Lactantius gives Minutius a noble character.



**TRIAM**, sister of Aaron and Miriam, makes at least two or three remarkable appearances enough in Scripture. It was owing to her that Pharaoh's daughter was employed by Pharaoh as nurse to Moses. She put herself at the head of the women of Israel after their passage through the Red-Sea, in order to sing a song which the men had sung before.

She joined with her brother Aaron in murmuring against Moses, and was severely chastised for that action; for she became leprous, and was obliged to separate from the rest within the camp for seven days. She died before her brothers, though in the same year with them, and was interred at the public expence, upon mount

**MITHRIDATES**, king of Pontus, famous for his wars against the Romans, was a brave general. He conquered almost all Asia, and caused the Romans to be massacred at the time, a. r. 666. Sylla overtook his generals, Mithridates fled, and Lucullus defeated him; a. r. 632, and Pompey again defeated him; which made him retire into Pontus to his son-in-law Triarius, leaving that his son Pharnaces declared himself king, he stabbed himself, a. r. 690. He was a great scholar, very learned, and spoke many languages. He wrote *De Artibus*.

**MORBORUM**, but was a cruel tyrant. **NEMOSYNE**, a nymph, was sacred to the muses: her name signifies memory.

**NESTHEUS**, son of Peter, king of Athens, which he conquered by the help of Castor and Pollux, who forced Theseus out of it. He died in the island Meles, returning from the Trojan war, a. m. 2871, and reigned seven years.

**ODREVIUS** (Andrew Frickus) was the eighth king of the Silesians, and acquired a considerable reputation by his learning and works. He was very much inclined to the new opinions, as

they were called, and altho' he was cautious enough at first, he fell under the suspicion of the Roman Catholics, and at last he discovered himself so far, that they considered him as an apostate. His treatise *de Ecclesia*, which was to be the fourth book of the work *de Republica emendanda*, which he put to the press at Cracow in the year 1551, was submitted to censors, who kept it from being printed for two or three years. He published it afterwards, together with an apology, wherein he cleared up those things which had given offence. Grocius has placed him in the class of the reconcilers of the different schemes of religion.

**MOENIUS CAIUS**, a Roman consul, conquered the Latins. He was the first that adorned the Rostra in the Forum with beaks of ships, taken from the enemy at the battle of Antium, a. r. 416.

**MOGOL**, or Great Mogol, a name given to the emperor of the continent of the Indies on this side, and about the river Ganges. At his festival they weigh him, and if he weighs more than he did the year before, they rejoice the more for it. After that he sits on his richest throne, where the lords and court-ladies greet and present him, so that he receives that day thirty millions of livres. Seven stately thrones are prepared for him, the great throne about six foot long and four foot broad, the four feet covered with gold, and adorned with precious stones; the ground of the ceiling is covered with pearls, and above it is a peacock, its tail full of blue sapphires, and its body of enamelled gold; a cimeter, a mace of arms, a shield, a bow and quiver full of arrows, enriched with precious stones, hang on the throne; on both sides of which are two umbrellas of crimson velvet. Whilst the king is on his throne, there are fifteen horses on each side ready bridled, adorned with diamonds and jewels; the king's elephants are brought one after another before the throne.

threat to greet the emperor. After this he goes into the Haran, i. e. his wife's apartment, and returns to one of the chambers in the other hall. Thus solemnity lasts five days; he is a Mahometan at the feet of Sonnis, and keeps great armies against the Raja's and Parens, and the sophi of Persia.

**MOLIERE** (John Baptift) a famous French comedian, known by the name of Moliere, was son of Valet de Chambre, the king's opholfeiter, and was born at Paris about the year 1620. He went thro' the study of the classics under the Jesuits in the college of Clermont. He was designed for the bar; but at his quitting the law-schools, he made choice of the actor's profession, from the prodigious fondness he had for the drama, his whole study and application being directed to the stage, and he continued till his death to exhibit plays, which were greatly applauded, it is said the first motive of his going upon the stage was, to enjoy the company of an actress, for whom he had contracted a violent fondness. His comedies are highly esteemed. And 'tis no wonder he so justly represented jealous husbands, or of those who have reason to be so, it being assured that no man ever experienced this more than Moliere.

**MOLINOS** (Michael) a Spanish priest, who endeavoured to spread new doctrines in Italy. His followers are called Quietists, because his chief principle was, that men ought to annihilate themselves in order to be united to God, and afterwards remain in quietness of mind, without being troubled for what shall happen to the body; so that no act was either meritorious or criminal. He was taken in 1687, and his sixty-eight propositions examined by the pope and inquisitors, who decreed that his doctrine was false and pernicious, and that his books should be burnt. He was forced to recant his errors publicly in the dominican's church, and condemned

to a perpetual imprisonment. He was sixty years old when he was taken, and had been spreading his doctrine twenty-two years before. He died in prison 1692.

**MOLORCHUS**, an old shepherd of Argos, entertained Hercules kindly, who to reward him killed the Nemean lion that destroyed the country; wherefore festival days were instituted in his honour, called Molorchæum.

**MOLSA** (Francis Maria) one of the most eminent poets of the 16th century, was born at Modena. He gained so much reputation by his Latin and Italian verses, that if he had behaved with the least prudence, he might have raised himself to a considerable fortune in the world; but he managed so ill, that the patrons of men of genius could not advance him, whatever passion they had to serve him. He was so debauched, that he neglected such precautions, as were the most necessary to those who would not expose themselves to the last contempt. He died of the French-pox.

**MOLSA** (Tarquinia) the granddaughter of the above said Mollis, one of the most illustrious ladies in her time, for wit and learning, joined to the graces of her person, supported by a strict virtue. Having lost her husband without having any children by him, she would never marry again, tho' very young, and gave such tokens of grief, that she may be compared to Artemisia. Her father perceiving her natural inclination and turn to the sciences, caused her to be instructed by the best masters he could procure. She was in high repute at the court of the duke of Ferrara; in a word, the city of Rome did her an unprecedented honour in given her the freedom of the city.

**MOLYNEUX** (William) born at Dublin in 1656, and admitted into the university of that city April 10, 1671; soon after he had taken his bachelor's degree, leaving it, he carried with him a testimonial drawn up in an uncommon form, and in the

Stratford

self terms, signifying the high on they had conceived of his genius, the probity of his manners, and remarkable progress he had made in the Middle-temple, where he spent three years in the study of laws of his country, which aided by large collections he had made. However he did not make it his profession, having a stronger passion for studies, and a considerable one from his father. He was from infancy afflicted with the stone in his kidney; and in three months his marriage, his wife, who was entirely beloved by him, was seized with convulsions, which was followed by the absolute loss of sight and dreadful pains in her head, which grievously afflicted her thirteen years with little intermission till her death. Under these afflictions he was distinguished in the learned world. What advances then could he have made, if he had enjoyed health and freedom from grief and pain? The bent of his genius lay chiefly towards mathematics and philosophical studies; and even at the university he conceived a dislike to scholastic learning then taught; young as he was, he fell into the words of the lord Bacon. In 1681 he began a correspondence by letters with Mr. Flamsteed, which he kept up several years. In 1683 he set himself to form a society in Dublin, carrying on the same design with the royal society in London. He got a few ingenious men to meet stated times for the forming themselves into a body under proper regulations. Their number immediately increased; Sir William Petty was their first president, and Mr. Molyneux their first secretary. Their meetings continued to meet till 1683, when the confusion of the times dissolved them. Mr. Molyneux's reputation for learning recommended him to the notice and favour of the first and great duke of Ormond,

then lord lieutenant of Ireland; and chiefly by his Grace's influence he was appointed, that year, with Sir William Robinson, surveyor-general of his majesty's buildings and works, and chief engineer. In 1685 he was sent abroad by the government to view the most considerable fortresses in Flanders. He travelled, in company with lord Mountjoy, thro' that country, Holland, part of Germany, and France. Upon his return from Paris to London in April 1686, he published his *Scioterium Telescopium*, containing a description of the structure and use of a telescopical dial invented by him. The severities of Tyrconnel's government forced him with many others into England, where he spent two years with his family. In this retirement he wrote his *Dioptries*, dedicated to the royal society. A parliament being called in Ireland under lord Sidney in 1692, Mr. Molyneux sat in it as one of the representatives of the university of Dublin. Upon the close of the session the university honoured him with the degree of doctor of laws; and by the lord lieutenant he was appointed one of the commissioners for the forfeitures in Ireland, with a salary of 500 pounds *per annum*. The last favour he intirely declined, as engaging him in an invidious work. Not long before he died, he published *The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England*. Among many persons with whom he maintained correspondence and friendship, Mr. Locke was in a particular manner dear to him, as appears from their letters. In 1698 he made a journey to England on purpose to pay a visit to that great man; and not long after his return to Ireland was seized with a fit of the stone, which caused such violent heavings in his stomach as broke a blood-vessel. After two days illness he died October 11, 1698. His son, Samuel Molyneux Esq; was born in 1689, and was secretary to his present majesty, while

while prince of Wales, and one of the lords of the admiralty, in which place he died. He was a gentleman of great learning, especially in mathematical and philosophical subjects.

**MOMUS**, the god of jesting among the poets, ridiculed both Gods and Men. Being chosen by Vulcan, Neptune and Minerva, to give his judgment concerning their works, he blamed them all; Neptune for not making his bull with horns before his eyes; Minerva for building a house that could not be removed in case of bad neighbours; and Vulcan for making a man without a window in his breast, that his treacheries might be seen.

**MONIMA**, the wife of Mithridates, touched the heart of that monarch the first time he saw her. It was in the city of Stratonice, soon after he had gained great advantages over the Roman generals Oppius, Manlius, &c. He could not gain the least favour from her but in the honourable way, i. e. by marrying her, which conduct spread her praises throughout Greece. She often regretted her native country, and made a tragical end: for Mithridates being vanquished by Lucullus, and fearing lest his wives should fall into the hands of his enemy, caused them to be put to death. After his death their amorous letters were found among his papers. He had given the government of Ephesus to Philopomon Monima's father.

**MONIN** (John Edward du) a native of Gy in the county of Burgundy, published a great number of poems in the reign of Henry III, and is classed in the rank of extraordinary genius's. He was killed at the age of twenty-six.

**MONMOUTH** (James duke of) son to king Charles II. by Mrs. Mary Barlow, was born at Rotterdam the 9th of April 1649. King Charles II. upon his going for Scotland, recommended him to his royal mother, who took care of him; and upon the re-

stitution he was called over into England, where the king received him with all imaginable joy, created him earl of Orkney, (which was changed into that of Monmouth) and he took his seat in the house of Peers in the ensuing parliament; and in April, 1673, was installed knight of the garter, and married to Anne —, the heiress of Francis late earl of Buckleugh; and hence it came to pass that he had also the title of Buckleugh, and took the surname of Scrymgeour to the custom of Scotland. In 1668 his father made him captain of his life-guard of horse; and in 1673 he attended the French king in the Netherlands, and gave proofs of his bravery and conduct; at his return he had a son who died. He passed into France, and was received at that court, and wherever he came, with all imaginable honour. In 1673 the king of France made him lieutenant-general of his army, with which he came before Maestricht, and behaved himself with incredible gallantry, being the first who entered it himself. He returned to England, and was received with all possible respect, and on July 23, 1674, was elected chancellor of the university of Cambridge. After this he went to assist the prince of Orange, to raise the siege of Mons, and did not a little contribute towards it; as also to suppress an insurrection of the Presbyterians in Scotland, who at Rayland proclaimed the covenant, burnt several acts of parliament, and committed many outrages upon the king's subjects. The duke shortly dispersed them, Robert Hamilton, who commanded them, being among the first who fled. King Charles II. falling ill at Windsor, he came to visit him; and now his cabals being discovered, and he being concerned in that conspiracy for which colonel Sidney suffered, he was cited and declared illegitimate by the king in council; yet upon his submission he was pardoned by the king. After which death



death, he forgot his duty, withdrew to Holland, and returned into England in a hostile manner, landing at Lyme with an hundred and fifty men, who, after some advantages, were entirely routed by king James's troops at Sedgmore, and the duke taken, being betrayed in the whole affair, as was commonly given out. He was brought up to London, and beheaded on Tower-hill, July 15, 1635, where he declared it was very much contrary to his opinion and conscience when he was proclaimed king.

MONNOYE (Bernard de la) was born the 15th of June 1641, in Dijon, the capital of Burgundy. From his youth he had a strong propension to learning, and he cultivated with care the happy talents he had received from nature. In 1671 he gained the first prize of poetry, founded by the French academy, in imitation of that founded by Balzac for eloquence, the subject of which was *Duelling abolished by Louis XIV.* While it was yet unknown who was the author of it, Perrault, who had a quarrel with Boileau, repeated some verses of it, and commended it highly; one of the company said, *How finely you'll be hit, should this piece be writ by Boileau, as is generally supposed. Was it writ by the devil,* replies Perrault, *it deserves the prize, and shall have it.* In 1674 he presented an Ode to the French king, on his conquest of Franche-Comté. He won the prize in 1675, the subject of which was, *the Glory of Arms and Learning under Louis XIV.*; and that also of 1677, the subject of which was, *the Education of the Dauphin.* On this occasion the Abbé Regnier advised the French academy to elect him a member the first vacancy; because he would thereby be disqualified from writing any more of those pieces, and such as should then be candidates would be the more encouraged to write. I shall just mention one other prize he won, but without knowing of it. The subject was, *the mighty*

*Things his Majesty had done in favour of Religion.* The famous Santeuil many years before had composed an Ode in Latin to the praise of Lewis XIV, protector of the Roman Catholic religion. This Ode was translated into French by Mr. de la Monnoye, at the solicitation of a friend of his in Dijon, but without his intending to have published it. And Santeuil himself requesting him to do this, he replied with a modesty which was natural to him, that *he was afraid of Patroclus's fate, tho' quite covered with Achilles's armour.* Notwithstanding this, Mr. de la Monnoye's friends presented his piece, as from a candidate for the prize; they not knowing that he had abandoned that pursuit for some years. They suppressed several strophes in the ode; and reduced it to an hundred lines, that it might be conformable to the laws of the academy; but tho' the piece was presented, maimed after this manner, nevertheless the prize was decreed to its author. So great was Mr. de la Monnoye's modesty, that he would not accept of it; but was so generous as to send it to the original author, for which he was highly applauded by the French academy. As this piece had been mutilated, his friends did him the justice to publish it entire. Menage bestowed great encomiums on his Latin poetry. He also wrote Italian verses with spirit. Tho' poets seldom treasure up much learning, yet it was otherwise with our author; to a perfect skill in poetry he joined a very accurate and extensive knowledge of the languages; and applied himself with great assiduity to history, both ancient and modern; and the same may be said as to his skill in criticism. He published remarks on the *Menagiana*, in which he included several pieces of poetry of his own composing, and a curious dissertation on the book *de tribus impostaribus.* His *Neel's Bourguignons* are well known, and to him we are obliged for the edition of several old French

French poets, printed at Paris 1714 by Costelier. Mr. Bayle was considerably assisted by him in compiling his Dictionary. He was ingenious, learned and communicative.

**MONSTRELET** (Enguerrand de) the author of a chronological history of France, which has gone thro' several editions, and extends from the year 1400 to 1467, lived in the 15th century. He was come of an ancient family, and was governor of the city of Cambray. As that city continued neuter between the French, English, and Burgundians, he enjoyed all the repose an historian could desire, together with the best opportunities of hearing all parties; but he has thought to have shewed himself too partial in favour of the house of Burgundy.

**MONTAGUE** (Michael de) a French gentleman, was born in Perigord in 1533. His father educated him with great care, and made him learn Latin as other children learn their mother tongue. His tutors were Nicholas Grouchi, who wrote *de comitiis Romanorum*; William Guarenti, who wrote notes on Aristotle; George Buchanan; and M. Anthony Muret. He was also taught Greek by way of recreation; and because some think that starting children out of their sleep spoils their understanding, he was awakened every morning with the noise of music. He was counsellor in the parliament of Bourdeaux for a while; afterwards made mayor of Bourdeaux. He published his Essays, so much known in the world, in 1580. He translated Raimond Offorbide's theology by his father's order. Montague had a great deal of wit and subtlety, but no small share of conceit and vanity. He valued himself extremely upon a gentlemanly way of writing; yet Malebranche has endeavoured to prove him an ardent pedant. The learned and ingenious are much divided in their opinion of his works.

**MONTAGUE** or **MOUNTAGU** (Richard) a learned English bi-

shop in the 17th century, educated at Eton-college, and afterwards at Cambridge; was fellow of Eton-college, and at the same time held a canonry of Windsor, and for eight years successively read the theological lecture in the chapel of Windsor. In 1621 he published *Diatribe upon the first part of the last History of Actus* written by Mr. Selden, with which performance king James I. was exceedingly pleased, and commanded him to purge the church-history. In 1622 he published his *Analekta Ecclesiasticarum Exercitationum*. In 1624 some Roman Catholic priests and Jesuits were executing their mission at Stamford-Rivers: Dr. Montague, who was then rector of that parish, in order to secure his charge against their attempts, left some propositions at a neighbour's house, where the Roman Catholics used to meet. To this paper was subjoined a short declaration, that if any of those missionaries could satisfy him in the queries which he put, he would immediately be their profelyte. Instead of returning an answer to these questions, a short pamphlet was left for him, intitled *A new Gag for the old Gospel*. Upon this our author published an *Answer to the late Gagger of the Protestants* in 1624, which gave great offence to the Calvinists. Upon this our author wrote his book, intitled, *Apologetica*. In the first parliament of king Charles, he was ordered to appear before the house of commons, and committed to the custody of the serjeant at arms. He was afterwards obliged to give the security of two thousand pounds for his appearance. The king was displeased with the parliament's proceeding against our author; and bishop Laud applied to the duke of Buckingham in his favour; and Mr. Montague wrote a letter to that duke, entreating him to represent his case to his majesty; and this letter was seconded by a letter of the bishops of Oxford, Rochester, and St. David's to the duke.

In the next parliament 1626 *Urban's Appella Casarum* was excited, and it was resolved by the house of commons, that it was necessary, and the whole scope and end of it was to discourage the affected in religion from the true one established in the church, &c. the process was dropt. In 1623 he was advanced to the bishopric of Exeter; and in 1638 was translated to the see of Norwich. He wrote several other pieces, besides already mentioned, and died in 1641, and was interred in the choir of Norwich.

MONTAGUE (Charles) earl of Halifax, fourth son of George Montagu of Harton in Northamptonshire; son of Henry the first earl of Manchester, was born April 16, 1641. He was educated at Westminster-school and Cambridge, shewed early a most pregnant genius, quickly made great progress in learning. In 1684 he wrote a poem on the death of king Charles II, in which he displayed his genius to such advantage, that he was invited to sit in by the earl of Dorset; and his coming thither he soon ended his fame, particularly by a speech which he wrote in conjunction with Mr. Matthew Prior, published London in 1687, under the title of *And the Panther transfused* *Story of the Country-mouse and the City-mouse*. Upon the abdication of James II, he was chosen one of the members of the convention, recommended by the earl of Dorset William, who immediately rewarded him a pension of five hundred pounds *per annum*. After some time having given proofs of his greatness in the house of commons, he was made one of the commissioners of the treasury, and soon after chancellor of the exchequer; in which office he brought about that great work of raising all the current money of the nation. In 1693 he was appointed a commissioner of the treasury,

and one of the lords justices of England, during the king's absence in Holland; and in 1699 was created a peer of England by the title of baron of Halifax in the county of York; but before his promotion, he had conferred on him the place of auditor of the exchequer, being succeeded in his post of first lord of the treasury by Sidney lord Godolphin. In 1701 the house of commons impeached him of six articles, which were dismissed by the house of lords. He was attacked again by the house of commons in 1702, but without success. In 1705 he wrote *An Answer to Mr. Bromley's Speech* in relation to the occasional conformity-bill. In 1706 he was one of the commissioners for the union with Scotland; and upon passing the *Bill for the Naturalization of the illustrious House of Hanover, and for the better security of the succession of the Crown in the Protestant Line*, his lordship was made choice of to carry that act to Hanover. Upon the death of queen Anne he was one of the lords of the regency in his majesty's absence from his kingdoms; and when the king had taken possession of his throne, his lordship was appointed first commissioner of the treasury, and created earl of Halifax and knight of the garter. He died May 15, 1715, and was interred in Westminster-abbey. He wrote, besides these mentioned, some other poems, one intitled, *The Man of Honour*. Sir Richard Steele has drawn his character in the dedication of the fourth volume of the *Tatler*, and that of the second volume of the *Spectator*.

MONTAIGU (John de) grand-maître of France under Charles VI, had the misfortune to displease the duke of Burgundy, who abused so excessively the authority he had gained in the kingdom, that he caused him to be beheaded October 17, 1409. His memory was justified some years after, when the credit of his oppressor was gone; and his bones were ordered to be honourably interred.

MONTANUS

**MONTANUS** (Philip) a French doctor, was a famous linguist and critic, carefully revised St. Chrysostom's works, and divers treatises of Theophylact, printed in 1554.

**MONTUCULI** (Raimond de) general of the Imperial army against the Turks in 1667, and defeated them in 1664. He was sent to help the Dutch in 1673, and took Bon with the prince of Orange. He died in 1680, being above eighty years of age.

**MONTFORD** (Simon de) earl of — famous for his wars with the Albigenes in the 13th century. His forces first took Beziers, and then Carcassonne; he was besieged in Castelnaud, but defeated the count de Foix's troops with a handful of his own, and the victory which he gained at Muret in 1213 was much more considerable. Peter king of Arragon, the earls of Thoulouse, Foix, and Cominge, besieged this town with an army of above an hundred thousand, and some say two hundred thousand men, whereas the other side had not above eight hundred or a thousand, and yet they defeated the enemy, killing the king of Arragon, with fifteen or twenty thousand of his forces. After this Montford besieged Toulouse in 1218, and was knocked on the head there by a stone thrown out of an engine by a woman, having received five arrows in his body before. The earl of Leicester in England is one of his sons.

**MONT-JOSIEU** (Louis de) in Latin *Demosthenius*, a gentleman of the country of Rossignac in the 16th century, distinguished himself by his learning, and published some books. He instructed Monsieur, the king's brother, in mathematics, and he accompanied the duke of Joyeuse to Rome in the year 1583. During his stay there, he contributed a great deal to illustrate that city; he wrote five books of antiquities, which he dedicated to pope Sixtus V. This work contains a treatise de *Pittura & Sculp-*

*tura Antiquarum.*

**MONTMORENCY** (A first baron, peer, marshal, steward, constable of France; of St. Michael, and of the groom of the stool, and gov. Languedoc, &c. was second William lord of Montmorency great general and great service in his reign, and in King Henry he took Metz, Toul and Verdun. Charles IXth's reign he was chief of Dreux and St. Denis he was mortally wounded. He was severe and rigorous, but not liberal, yet a great courage and conduct. He being eighty years old. For many great generals have died.

**MONTROSS** (James Good) at first took part with the venenaters; but perceiving this signed to ruin the king and make him left them, and waited on at Oxford to discover their designs. Some time the king sent him governor into Scotland, where he found the king's interest very but being joined by a thousand and some more forces, he rebelled, being about six thousand and seven hundred horse, vanquished by the lord of Elchlin and the Tullibardine. Then he heard of Burleigh at Aberdeen. After the earl of Argyle, tho' much indebted to him in the number of his men, and after he had gained several victories, he was surprized and killed by David Lesley. Notwithstanding this loss, he grew more gain; but the king having put himself under the protection of an army, he was obliged to disband his soldiers, and go beyond sea, he continued till the year 1644, when he was sent into Scotland by the king. He was defeated by Lesley and betrayed by the lord of Afton taken and carried to Edinburgh murdered with all the circumstances of malice and ignominy. He died in 1650, and was quartered in



the restoration of king Charles II. his quarters were taken down.

MORE (Sir Thomas) son of Sir John, was born in Milk-street London in 1480. He was trained up in grammar-learning at St. Anthony's school there, and received into the family of archbishop Moreton, merely for his promising parts and towardliness. The archbishop sent him to Oxford, where, under Grocius, he read Greek, and several other sorts of learning under Linacoe his tutor. From thence he removed to Lincoln's-Inn, and was at length called to the bar. Being highly valued by king Henry VIII for his vast learning and wisdom, and extraordinary natural gifts, having passed already thro' several dignities, upon the removal of cardinal Wolsey he had the great seal delivered to him the 25th of October; and was also declared lord chancellor of England, which office he discharged to universal satisfaction, and delivered up his seal to the king upon the foresight of some matters that were to come to pass: he managed his trust with integrity, and did not leave one cause undecided in chancery. After this he was cited to Lambeth before the archbishop of Canterbury, the lord chancellor, and secretary Cromwell, to take the oath of supremacy and succession, which in refusing was committed to the tower, and arraigned at the King's-bench-bar, where he so quitted himself, that he put the bench to a stand; but one Richard, the king's solicitor, accusing him, tho' Sir Thomas denied the accusation, yet he was condemned to be beheaded. The day of execution being come he ascended the scaffold, which seemed so weak, that it was ready to fall; whereupon, *I pray, said he, see me safe up, and for my coming down let me shift for myself.* His prayers being ended, he turned to the executioner, and with a cheerful countenance said, *Pluck up thy spirits man, and be not afraid to do thy office, my neck is very short,*

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*take heed therefore thou strike not at any for saving thy longevity.* Then laying his head upon the block, he bid him stay until he had put aside his beard, saying, *That had never committed any treason.* Thus died Sir Thomas in 1535, a man of admirable wit and learning. He composed his *Utopia*; his *Richard III. de 4. Novissimis*; which are all universally esteemed. His monument is in the church at Chelsea. He would say, 1. *The world is undone by looking on things at a distance.* 2. *He that is covetous when he is old, is like a thief that steals when he is going to the gallows.* 3. *The greatest punishment in this world were to have our wives.* 4. *We go to hell with more pains than we go to heaven with.* 5. *The more if any thing else we have but riches, the more good we are, &c.*

MORE (Henry) an eminent English divine and philosopher in the 17th century, was educated at Eton-school and in Christ-college Cambridge, of which he became a fellow, and spent his life in a retired way, publishing a great number of excellent works. He refused bishoprics both in Ireland and England. He was an open-hearted sincere Christian philosopher, who studied to establish men in the belief of providence against Atheism. Mr. Hobbes was used to say, 'that if his own philosophy was not true, there was none that he should sooner like than our philosopher's.'

MOPSUS, son of Apollo and Manto, a famous soothsayer. Meeting one day with Calchas, and disputing with him about his art, he asked him how many figs such a fig-tree would bear? Calchas could give no answer, but he himself told it without mistaking one. Upon this Calchas died for grief, his death being foretold by the oracle, when he should meet with a better soothsayer than himself.

MORERI (Lewis) author of the *Historical Dictionary*, was born at Bagnemont

Bergmont in Provence 1647. He learned rhetoric and philosophy at Aix, and divinity at Lyons. At eighteen years of age he wrote a small poem, intitled, *Le Pays d'Amour*; and a collection of the finest French poems, intitled, *Deux plaisirs de la Poésie*. He learned Spanish and Italian, and translated out of Spanish into French, the book, intitled, *La Perfection Chrestienne de Rodriguez*. He then refined the faine lives to the purity of the French tongue. Being ordained priest he preached at Lyons, and undertook, when he was but thirty years of age, a *New Historical Dictionary*, printed at Lyons in one vol. folio 1673. He went to Paris in 1665, and became known; but his continual labour impaired his health, so he died a good christian in 1680, aged thirty-seven. His second volume was published after his death. He left some other works behind him.

MORIN (Simon) a fanatic burnt at Paris in 1663. His mind had been disordered for a long time. He gave out there would soon be a general reformation of the church; and that this reformation should be brought about by the second coming of Christ, and himself incorporated with him, accompanied with many perfect souls, whom he called the champions of glory. A great rabble gathered together about the place where he was burnt, because he had promised to

deem, in which he received a serious wound on the head. As he was cured of it, he was sent to Paris, and being at Paris he assiduously to botany and anatomy. He was introduced to the duke of Orleans, who gave him the direction of the royal garden at Blois. He exercised the office till the death of the prince, and afterwards went to England in 1660. Charles II. whom the duke of Orleans had sent him at Blois, sent for London, and gave him the title of his physician, and that of professor royal of botany, with a pension of hundred pounds sterling per annum. The *Praeludium Botanicum*, published in 1669, procured him much reputation, that the university of Oxford invited him to the fellowship of botany in 1669; which he accepted of with the king's approbation, and acquitted himself in it with surprising application and ability, and died at London in 1683, aged 40. In his *History of Plants* he followed a method entirely new, and highly approved of by good judges.

MORLEY (George) senior, called Morley Esq; by Sarah I. sister to Sir John Danham, was born in Chesphide London, February 17, 1707, and bred at Westminster Christ-church Oxford, where he became canon, the first year of which he gave to the king with the long parliament. He

house at Chelsea, which he annexed to that see. He died at Farnham-castle the 29th of October 1684, aged eighty-seven. He left several sermons, and other pieces, behind him, which are published.

**MORNAY** (Philip) lord of Le Piclis Motley, the king's privy-counsellor, &c. He wrote concerning the Eucharist, whereby he got a great name; also a treatise of the *Truth of the Christian Religion*; and another of the *Mystery of Iniquity*, &c. He died in 1627, aged seventy-four.

**MOROSINI**, a Venetian family, very noble and ancient, and famous for many great men, as Dominic Morosini, elected doge in 1243; Marin Morosini, elected doge in 1249; Michael Morosini, who died of the plague four months after his election, in 1381. More and Nicholas Morosini, both Bishops of Venice; the first in 1255, the second in 1338; John Francis Morosini patriarch of Venice in 1664; and Morosini, generalissimo in Candia; and after that elected doge in 1688; who, after he had done great services for the republic, died the sixth of January in 1694, at Napoli di Romania.

**MORPHEUS**, one of the ministers of the god of sleep, who represented divers shapes in dreams. Ovid *Metam.* xi.

**MORTON** (Thomas) a learned English bishop in the 17th century, was bred at St. John's-college Cambridge, and was logic-lecturer of the university, which place he discharged with great skill and diligence. After several preferments he was advanced to the see of Chester in 1615, and translated to that of Lichfield and Coventry in 1618; at which time he became acquainted with Antonio de Dominis, archbishop of Spalato, whom he endeavoured to dissuade from returning to Rome. While he was bishop of Lichfield and Coventry, in which see he sat fourteen years, he educated, and presented to a living, a youth of excellent parts and

memory, who was born blind; and detected the imposture of the famous boy of Bilston in Staffordshire, who pretended to be possessed with a devil. July 1632 he was translated to the see of Durham, in which he sat with great reputation till the opening of the long parliament, which met November 3, 1640, when he met with great insults from the common people, and was committed to the custody of the usher of the Black-Rod; but being afterwards discharged returned to his lodgings in Durham-house in the Strand, where he attended his devotions and studies, till he was again taken into custody, in which he continued six months, and then returned to Durham-house; the parliament, upon the dissolution of the bishopric, having voted him eight hundred pounds *per annum*, of which he received but a small part. He died in the ninety-fifth year of his age, the forty-fourth of his episcopal consecration. He published *Apologia Ecclesiæ*, and several other works, and was a man of extensive learning, and great piety and temperance. He preserved his health, vigour, and complexion to such a degree, that no physician would have judged him to be above half the age he was.

**MORUS** (Alexander) one of the most eminent preachers of his age among the Reformed, was the son of a Scots-man, principal of a college which the Protestants had at Castræ in Languedoc. He was sent early to Geneva to study; and finding the Greek-professorship was going to be disputed for, he entered the lists with many competitors, ministers, advocates, and physicians, every one of them almost one half older than himself, and carried the prize. Having exercised this office three years with applause, he succeeded to those left vacant by Mr. Spanheim, who was called to Leyden, viz. the professorship of divinity in the university, and that of minister of the church at Geneva. His love of women, together

with the impetuosity of his temper, exposed him to troubles. Salmasius brought him into the Low-Countries. He was made professor of history at Amsterdam, that office being vacant by the death of Vossius. He left it for some time to travel into Italy, where he wrote a beautiful poem upon the defeat of the Turkish fleet by the Venetians, for which the republic of Venice gave him a chain of gold. He returned to his office, and after some storms, which he bore from the Walkon synod, he went into France to be ordained minister of the church at Paris, where a great many wished to see him, and where he was received in spite of accusations and much opposition. He had a quarrel with Mr. Dailly; and a famous one with Milton, on account of a book of the younger Meolin, published by Meurier, intitled, *Regis sanguinis clamor ad cunctos adversus parvulos Anglicanos*, which is a very violent invective against the parliament party, Milton particularly is abused in it. He was in danger again from the synods, and made his escape from them with great difficulty, being traduced at Paris by people of merit. He died at the duchess of Rohan's house at Paris in 1670.

MOSES, a prophet and lawgiver of the Jews, son of Amram, was born a. m. 2462, just diluv. 808. The king of Egypt ordering all the male-children to be killed, his mother exposed him on the river Nile, where Thermuthis, Pharaoh's daughter, found him; and Miriam his sister asking her if she would have a Hebrew nurse for him, she consented, and Moses was delivered to his own mother. After three years the princeß adopted him, and he became perfect in all the Egyptian sciences. At forty years old he left the court, and slew an Egyptian abusing an Israelite. He retired to Midian, and married Zippora, priest Jethro's daughter. In a. m. 2544, God's glory appearing to him in the burning bush, declared his

purpose of delivering the Israelites by his means. Moses being troubled with lipping, his brother Aaron was to be his interpreter; so he went to Pharaoh to desire the enlargement of the Israelites. Pharaoh laughed at him, but after the ten plagues he let them depart, a. m. 2545. Moses led them thro' the Red-sea, received the law in mount Sinai, and appointed all things belonging to the tabernacle; he had much ado to govern so feditious a people, and being near Nelo, God commanded him to go to the top of a mountain, whence he had a prospect of the promised land, and died without sickness, a. m. 2584, aged 120. He wrote the Pentateuch, and the book of Job is attributed to him. Altho' there were twenty-five centuries between Adam and Moses, yet he might certainly know the history from the creation of the world, by the help of eight persons only, viz. Adam, Methuselah, Shem, Abraham, Isaac, Jacob, Levi, and Amram, Moses's father, who might reveal things one to another by word of mouth. Moses being 53 years old when his father died, he might know from him what he had learned from Levi, and so on to Adam.

MOSES Maimonides, a rabbi called by the Jews the Eagle of the doctors. They say, that from Moses the lawgiver to this Moses, there has not been a genius comparable to these two. He was learned in the law, in Aristotle's philosophy, and left divers works. He was the most learned among the Jews, and the most free from their superstitions. He was at Cordova in Spain, and commonly called Moses Egyptian, from his retiring into Egypt, where he was physician to the sultan about the middle of the 12th century. He made a compendium of the Talmud in good Hebrew. He wrote commentaries on the Mishna; also a book in Arabic, called *More Novehim*, which seems to destroy the religion of the Jews, containing several philosophical argu-

ments



to against the traditions of their  
 era.

**MOSQUES**, the places of public  
 worship amongst the Mahometans;  
 are all square, and before the  
 gate there is a square court  
 paved with white marble, where the  
 people wash themselves before they  
 enter the mosques, even in the  
 heat of winter. The walls are all  
 white, except some places, where the  
 name of God is written in Arabic  
 characters. In each mosque there is  
 a great number of lamps, and be-  
 neath them hang many chrysalis rings,  
 silver eggs, and several other cu-  
 riosities; about every mosque there  
 are six towers, with three little gal-  
 leries above one another, from whence  
 the Muezzins call the people to prayer.  
 It is not lawful to enter the mosque  
 without shoes, or stockings on, there-  
 fore they cover the pavements with  
 a mat rolled round like fillets; the  
 people enter not at all, but stay in  
 the porches without. When they  
 pray, they turn towards Mecca, where  
 is the prophet's tomb is.

**MOSS** (Robert) dean of Ely, was  
 in Bennet-college Cambridge, of  
 which he was chosen a fellow. He  
 had the reputation of one of the  
 most ingenious performers of any about  
 the time of all kinds of public exer-  
 cises, whether in the way of classical  
 or adematic learning. His sermons  
 at St. Mary's were much crowded,  
 published sermons and some po-  
 ems; and he is supposed to be the  
 author of a pamphlet, intitled, *A  
 review of my Lords the Bishops, as  
 well as the Clergy of the lower House  
 of Convocation, in a Letter from a  
 Member of that House to the Prolocu-  
 tor concerning the late Consultations  
 of the Bishop of Bangor's writings.*  
 died March the 26th, 1729, aged  
 three.

**MOULIN** (Charles du) a famous  
 Frenchman, was born at Paris in 1500.  
 His family was related to queen Eli-  
 zabeth of England. He was a very  
 able man, and composed many

works, collected in three volumes fo-  
 lio. He died at Paris in 1566, a  
 Roman Catholic, it is said, tho' a  
 Protestant before.

**MOULIN** (Peter du) a Protestant  
 minister, taught philosophy in Hol-  
 land, and was chaplain to the prin-  
 ceps of Navarre. He composed many  
 works, and died at Sedan in 1638,  
 aged ninety.

**MOYLE** (Walter) a learned Eng-  
 lish writer in the 13th century, de-  
 scended of a good family in Cornwall,  
 where he was born in 1672. After  
 he had made a considerable progress  
 in school-learning he was sent to Ox-  
 ford, and from thence removed to  
 the temple, where he applied him-  
 self chiefly to the general and more  
 noble parts of the law, such as led  
 him to the knowledge of the consti-  
 tution of the English government. In  
 1697 he had a share with Mr. Tren-  
 chard in writing a pamphlet, intitled,  
*An Argument shewing, that a stand-  
 ing army is inconsistent with a free  
 government, and absolutely destructive  
 to the Constitution of the English mo-  
 narchy.* He translated Xenophon's  
*Discourse upon improving the Re-  
 venue of the State of Athens.* He  
 was for some time member of parlia-  
 ment, in which he always acted an  
 honourable part, applying himself to  
 the consideration of the improvement  
 and regulation of trade foreign and do-  
 mestic; and likewise the employ-  
 ment of the poor, which has so near  
 a connection with our domestic trade;  
 and took a great deal of pains for pro-  
 moting a bill for the encouraging of  
 seamen, and the effectual and speedy  
 manning of the English navy. He  
 afterwards retired to his seat at Bake  
 in Cornwall, where he applied him-  
 self with vigour to his studies, and  
 died the ninth of June 1721, aged  
 forty nine years. In 1726 his works  
 were printed at London in two vo-  
 lumes 8vo.

**MUCIA**, Pompey's wife, was the  
 third daughter of Quintus Mutius  
 Scævola, and the sister of Quintus

**METELLUS Celer.** She plunged into adultery with so little discretion, that her husband was obliged to repudiate her, altho' he had had three children by her. He complained of Julius Cæsar as having debauched Mucia; and he used to call him, not without a sigh, his *Egyptus*, alluding to the gallant of Clytemnestra, Agamemnon's wife. Mucia soon found another husband, viz. Marcus Scaurus, to whom she bore some children. Augustus made use of her to prevent Sextus Pompeius her son from joining Marc Anthony against him. There is no doubt he had a great regard for the lady, since after the battle of Actium he gave her son Marcus Scaurus his life, and merely on her account.

**MULLER** (or Regiomontanus) a famous German astronomer. He abridged *Ptolemy's Almagestum*. Being at Rome, he found many material errors in the Latin translation of it by George of Trebizonde, which proved fatal to him. Being made archbishop of Ratisbon, and coming to Rome to reform the calendar, he was killed by George of Trebizonde's son in the year 1476. Others say he died of the plague, being forty years old.

**MUNSTER** (Sebastian) a German monk, turned Protestant about 1529, was so good a mathematician and Hebrew, that he was called the Strabo and Eddius of Germany. His translation of the Old Testament, Tobias, and St. Matthew's gospel, out of Hebrew into Latin are much esteemed; as also his Hebrew grammar, his Chaldaic one, and his cosmography. He died of the plague at Basil in the year 1552.

**MURÆNA** (Lucius Licius) a Roman centurion, who reneged the war against Mithridates, A. D. 692, and was called home the year after. Cicero pleaded for him before the senate.

**MURCIA**, the goddess of idleness; her statues were covered with dust and moss, to express her idleness; her temple was at the foot of mount Aventine.

**MURET** (Marc Anthony) was born at Limoges in France; without the assistance of any master he became one of the most learned men of his time. He taught in the same college at Paris with Turnebus and Bachman, and went into Italy, where he died in 1585. He composed *Orationes*; *Poemata*; *Hyemi sacri*; *Disputationes* 4. in Lib. I. *Pandectarum*; *De Origine Juris*; *De Legibus*, &c. *Senatus-Consulto*; *Juvenilis Carmina*; *De Constitucionibus Priorum*, &c.

**MUSÆUS**, an ancient Greek poet, contemporary with Orpheus, to whom Cæsar Scalliger attributes the poem of *Hero and Leander*. But it is certain that Musæus, the author of that poem, lived in the Roman emperor's time.

**MUSCULUS** (Wolfgangus) a Protestant minister of Germany, was a Benedictine friar, but became one of Luther's disciples. He composed several books, and died in Switzerland in 1563.

**MUSES**, goddesses, daughters to Jupiter and Mnemosyne. They are nine, to whom the invention of sciences is ascribed, viz. Clio, Urania, Calliope, Euterpe, Erato, Thalia, Melpomene, Terpsichore, and Polyhymnia.

**MUSTAPHA II**, son to Mahomet IV, emperor of the Turks, succeeded Achmet in 1695. He wrested the Venetians in two several engagements at sea, which being unsuccessful, made it matter of wonder to all the world, and these were attended with the regaining of Scio. He took the Palanca of Lipra by storm, and put the garrison to the sword, then fell upon general Veterani in his camp, who, after a brave resistance, was slain with most of his men. The Imperialists likewise lost Titul, which the Turks destroyed; next year there was a terrible battle between the two armies, and in 1697 prince Eugene of Savoy, who commanded the Christian army, fell upon the Turks, under the grand vizir, and made such a destruction

affliction of the isle as was never known to have happened in any

This obliged Mustapha, now king, to the following peace, concluded with the emperor, Venetians, and Muscovites in 1699, thro' mediation of the king of England and states of Holland.

**USURUS** (Mask) a native of Sicily, distinguished himself among armed men who appeared in Italy at the beginning of the 16th century. He taught Greek in the city of Padua with great reputation. He went to Rome, and made court to pope Leo X, who gave him the archbishopric of Malvania in Sicily; but he died soon after he was invested with that title in 1517. The public is obliged to him for the first editions of Aristophanes and Athenæus.

**MUTIUS**, named Cordus, and afterwards Scaevola. Porfenna, king of the Volturnians, besieging Rome, A. R. 495, and Mutius resolving to dispatch him, killed his secretary in his stead; being brought before Porfenna, he told him boldly, that three hundred young men like himself had conspired to murder him, but since this had been missed, continued he, *if he is punished*; then putting his hand on the burning coals, he was consumed with such a constancy as astonished the beholders. Porfenna, moved with his virtue, sent him out of Rome, where they gave him the name of Scaevola, or left-handed, and he remained to his family.

**MUTTIUS** (Huldric) professor at Helmstedt in the 16th century, by nation German, published several works, the most considerable of which is a History of Germany.

**MUTUNUS**, a scandalous deity among the Romans, like the Grecian *Envy*. New-married women worship him in secret, before which statue

ful ceremonies were performed.

**MYRMILLONES**, a sort of gladiators at Rome, who fought against the Retarii. Their arms were a shield, a sword, and an head-piece. Their name comes from a Greek word, signifying a sea-fish, because they had the shape of this fish on their head-piece. The Retarii's arms were a fork with three tips, and a fisher's net to cover the Myrmillon's head, against whom he fought; and he sung, *I don't aim at thee, but at the fish*.

**MYRON**, an admirable statuary in the eighty-fourth olympiad. His figure of a brazen cow got him great reputation, and was the occasion of many fine Greek Epigrams.

**MYRRHA**, the mother of Adonis, and daughter of Cinyras king of Cyprus or of Assyria, fell in love with her father, and could not rest till she had lain with him. Her nurse, whom she had made the confidant of her passion, contrived a way for gratifying it. But after the father had enjoyed her for a considerable time without seeing her, he had the curiosity to see the lady who had made him so happy; and causing a light to be brought into the room, discovered it was his own daughter. He took his sword to slay her; but she fled, and escaped to the country of the Sabeans, where she was transformed into the tree from which the myrrh distils. Her child continued to grow, and when the usual time of gestation was expired, made his way out of the trunk of the tree. He was nursed by the Naiades, and proved the most beautiful boy in the world. This was Adonis. They who are of opinion that Myrrha was the wife of Cham the son of Noah deduce the story somewhat farther.

## N.

**NABONASSAR**, first king of the Chaldeans or Babylonians, famous for his Epoch, which is generally fixed in 3306, beginning on Wednesday February 26, in the 3967 of the Julian period, 747 years before Christ. The Babylonians revolting from the Medes, who had overthrown the Assyrian monarchy, did under Nabonassar, governor of the Medes, found a dominion, which was much increased afterwards under Nebuchadnezzar. 'Tis probable this Nabonassar is that Baladan in the second of Kings xx. 12. father of Merodach that sent ambassadors to Hezekiah, 2 Kings xx. See 1 Chron. xxxii.

**NADASTI** (Francis) president of the sovereign council of Hungary. The emperor refusing to create him Palatine, he conspired with the counts Serini, Frangipani, &c. in 1665; and having frequently attempted to poison the emperor without success, and the secretary of the plot, Nagiferents, being taken with his papers about him in 1670, he gathered five hundred men to conduct him to Venice, but was surprized in his bed and brought to Vienna, where he acknowledged his crime, and was beheaded according to sentence, April 30, 1671. His children took the name and arms of Crutemburg.

**NÆVIUS** (Cneius) a Latin poet, and first a soldier. The first comedy he wrote was acted at Rome u. c. 519. He wrote also an history in verse, and several comedies; but being too satirical, he displeased Metellus, and was banished. He retired to Utica in Africa, where he died a. r. 551.

**NAHUM** of Elkish, one of the twelve lesser prophets, who flourished about a. m. 3315.

**NAIADES**, nymphs of fountains and rivers, worshipped by the Heathens.

**NAILOR** (James) was born in

the diocese of York. He was some time quarter-master of Lambert's regiment, and quitting that, he embraced the principles of the quakers. In 1656 he rode into Bristol, a man and a woman holding the reins of his horse, and others following him, singing *Holy, holy, holy Lord God of Sabaoth*. The magistrates seizing him, sent him to the parliament, who tried and condemned him as a seducer of the people. His tongue was bored through with an hot iron, and marked in the forehead with a B. signifying blasphemer. He was carried back to Bristol, made his entry on horseback, with his face to the tail, then confined to perpetual imprisonment. Having obtained his enlargement, he preached amongst the quakers (tho' they had disowned him before) till near the time of his death, in Huntingdonshire, in 1660.

**NANI** (John Baptista) a noble Venetian, procurator of St. Mark, was born the 13th of August 1616. He twice procured succours from France during the war of Candia. Cardinal Mazarin of France entertained him frequently at his house, where Nani projected measures for the peace of Europe, and contributed no little towards the treaty of Munster. The senate having recommended to him the care of writing the history of Venice, he undertook it, and the first part he finished with universal applause; and the second was begun to be printed when Nani died, which happened November 5, 1673, aged 63.

**NANNIUS** (John) a famous Dominican friar, commonly called Anninus of Viterbo, was master of the sacred palace in 1499. He did not want learning considering the time he lived in; he was even acquainted with the Oriental languages, and composed commentaries on the scriptures. But nothing contributed more to gain him a considerable reputation, than his giving an edition of some very ancient authors, whose works were thought



so be left. "The true mast of the learned made very little account of that publication, because they thought these were only spurious pieces. And the learned world is now more persuaded of it than ever; yet most of the Dominicans acknowledge these works are spurious; but they endeavour to free him from the charge of imposture on the world, and maintain that he acted with sincerity.

**NAPIER** (Archibald) of Scotland, a profound scholar. His Logarithms have rendered him famous thro' the whole world. He wrote an exposition of the Revelations, and died in 1622.

**NARCISSUS**, son of the R. Cephalus, and of Liriope, a beautiful youth, who slighted the passion of the nymph Echo; but happening to see his own face in a fountain, fell in love with himself, and pining away was turned into the Daffodil.

**NAUCRATES** is said to have taught the Egyptians to write by the figures of trees, animals, &c. They believe him to be Mercurius Trismegistus.

**NAUPLIUS**, king of Scyrius and Entes. His son Palamedes being unjustly condemned to death by Ulysses, he seeing the Grecian fleet on his coast, put a light upon the top of the rock, called Cephereus, that steering that way they might be shipwrecked, which happened accordingly; but Ulysses and Diomedes escaping (on whom he designed to revenge himself) for grief he cast himself into the sea.

**NAVAGIERO** (Andrew) in Latin *Nauigerius*, a noble Venetian, one of the most illustrious personages in the 16th century, conspicuous for his eloquence and erudition, but yet more by the services he did his country in affairs of state. He wrote epigrams, yet had an aversion to Martial; he hated Statius yet more. He went ambassador from the republic to the emperor Charles V; and the instant he returned was sent to Francis I. The Literati in Italy had a high esteem for him.

**NAUSICAA** or **NAUSICAE**, the daughter of Alcinoüs king of the Phæacians in the island of Corcyra, makes a shining figure in Homer's *Odyssey*; and in all he says of her, and the aid his hero had from her, appears strongly the difference of the cast between the age he lived in, and present times.

**NAZIANZEN** (Gregory) one of the most ancient fathers of the church in the fourth century, whose Greek works were substituted by the priests, instead of those of the ancient heathens in teaching Greek to youth.

**NEBUCHADNEZZAR II**, the Great, king of Babylon, son of the 1st, began his reign during his father's life. He fought the Assyrians and Egyptians, took Jerusalem, and Jehoiakim prisoner, a. m. 3428, and returning he received notice of his father's death. 'Tis generally believed it was at this time when Daniel, Hananiah, Mishael, and Azariah, were carried captives to Babylon. After this Jehoiakim rebelled against him, and lost both his life and kingdom, and his body, according to the prophecy of Jeremiah, was cast out into the fields without burial, and Jehoiakim or Jeconiah succeeded him, whom Nebuchadnezzar also carried captive to Babylon, with 10000 inhabitants, and all the treasures of the temple. Zedekiah succeeded him, rebelled, and was taken. The Chaldeans entered the city of Jerusalem, a. m. 3446, and Zedekiah was carried in fetters to Babylon. Nebuchadnezzar after this having subdued the Ethiopians, Arabians, Idumæans, Philistines, Syrians, Persians, Medes, Assyrians, and almost all Asia, being now puffed up with pride, caused a golden statue to be set up, and commanded all to worship it, which Daniel's companions refusing to do, they were cast into the fiery furnace. But as he was admiring his own magnificence, by divine sentence he was driven from men, and did eat grass as oxen, that is, he imagined himself to be so. At the end of seven years his reason

reitor returned to him, and he was restored to his throne and glory. He died a. m. 3471, in the forty-third year of his reign, in the fifth of which happened that eclipse of the sun mentioned by Ptolemy, which is the surest foundation of the chronology of his reign.

**NECTARIUS**, patriarch of Constantinople, succeeded G. Nazianzen, was born at Tharbus. The emperor Theodosius junior nominated him to the patriarchate when he was yet a catechumen in 381. He governed the church with great piety, and abolished the use of confession, so that that rite wholly ceased in the East. St. Chrysostom succeeded Nectarius, who died in 397.

**NEHEMIAH**, a Jew, was cup-bearer to Artaxerxes Longimanus. He came to Jerusalem, a. m. 3609, and having finished the temple, at the dedication thereof the sacred fire, which had been hid by Jeremiah, was found: as likewise, they say, the ark of the covenant, and the altar of incense. He returned a second time to Jerusalem about 3629.

**NELSON** (Robert) a learned and pious English gentleman, was born in London in 1656, educated first at St. Paul's school London, then entered a fellow-commoner of Trinity-college Cambridge. He travelled much, and was greatly caressed by foreign courts. He was a gentleman of an exemplary life, and published many books of a pious tendency, particularly his *Companion for the Festivals and Fasts of the Church of England. The Whole Duty of a Christian, &c.*

**NEMESIANUS** (Olympius) an eminent Latin poet of Carthage, wrote concerning Fishing, a poem intitled, *Cynegenicum*, and four eclogues. He lived in the reign of the emperor Numerianus.

**NEMESIS**, a goddess, daughter of Jupiter and Necessity, who punished those crimes which human justice left unpunished. She was also called Adrastia and Rhamnusia.

**NEMESIUS**, a Christian philosopher, author of a book concerning the nature of man. He was a native of Emisa a city of Phlunidia, ascribed about the close of the 4th century. He combats very strenuously the fatality of the Stoics; but he libels the opinion of Origen concerning the pre-existence of souls.

**NEPHALIA**, feast of the Athenians, called a word signifying Sober, because offered mead instead of wine, commonly offered this sacrifice to sun and moon, to Mercury, nymphs, to Aurora, and to all, and burnt all sorts of wood, except that of the vine, fig-tree, and berry-tree, because these trees reckoned the symbols of drunk.

**NEPTUNE**, the God of the sea, son of Saturn and Ops, brother of Pluto, being driven out of heaven he built Troy, and struck ground with his trident, a horned fish; hence the Circensian were instituted in honour of which consisted in horse-races married Amphitrite.

**NEREUS**, son of Oceanus and Thetys. He married his daughter Doris, and had by her fifty daughters called Nereides.

**NERO** (Domitius) emperor of Caius Domitius Aenobarbus of Agrippina, who married Claudius whom Nero succeeded Octob. 13th, 54, aged 18. He professed to follow the example of Augustus, and at first he did; and once presented him the sentence person condemned to death, I said he, that I could not write after five years reign he fell in most extravagant crimes that entered the imagination of man. He appeared upon the stage in women's dress, commit sodomy with the most debauchees, and particularly Calpurnius, whom he kept in quality of a woman, and caused to be dressed like a woman, which gave occasion to a pleasant saying, *That the World*

*happy if his father Domitian had such a wife.* He caused his mother to be murdered, his wife Octavia to be put to death, and his maternal uncle to lose his life, &c. and so that mankind had but one hope, that he might have the pleasure of cutting it off; to have the glory of rebuilding Rome, he set it on fire, and laid the blame upon the Christians, and began the first persecution against them. He commonly sold away 10000 crowns at a cast dice, and being exhausted by his sense profusion, and himself beneath the common detestation of mankind, his armies in Gaul declared themselves against him, and Galba reigned in Spain. This cast him into despair, and in a rage he cried out, *ne I neither friend nor enemy?* So was forced to turn his own executioner. The marks of his despair congealed on his face after he was dead, his eyes staring in a most dreadful manner, to the affrighting of all the soldiers. This happened on the 18th of June, an. 68, in the thirty-third year of his age, having reigned thirteen years, seven months and seven days.

**NERVA** (Cocceius) emperor of Rome. He recalled those that had been banished for their religion, forgot nothing that might contribute to the restoring of the empire to former lustre; but finding his age did not suffer him to finish it, he invited Trajan, and died on the 27th January, 98, aged 66.

**NESTOR**, son of Neleus and Pelopias, much spoken of by the poets. He subdued the Achaean, and dispersed the Centaurs; and a. m. 105, he was at the siege of Troy. Agamemnon, who highly esteemed him for his wisdom and eloquence. Homer says he lived three hundred years.

**NESTORIUS**, bishop of Constantinople, a very eloquent person, and was at first against heretics; but long after he denied that the bles-

sed virgin ought to be called Θεοτόκος Deipara, but only Χειροτόκος, or the Mother of Christ; for he maintained there were twelve persons in Christ, and that the Jews did not crucify God; which opinions Cyrillus opposed and refuted; pope Celestine condemned him; and St. Cyril, in two several synods, gave sentence against him; and the emperor Theodosius junior banished him to Oasis in Egypt, which being destroyed by the Blemysæ, he wandered up and down; and some say his tongue was eaten up by vermin, his whole body putrefied, and at last he broke his neck by a fall, about an. ch. 435.

**NEUBRIGENSIS** (William) an Englishman of the order of St. Augustine. He wrote several tracts, and an History of England in five books, beginning at 1066, and ending at 1197. He was born in 1135, and lived to 1208.

**NEVERS** (John of Burgundy, count de) in the 15th century, met with ill treatment from the last duke of Burgundy, tho' he had the honour of being related to him. This duke obliged him to make a cession of the dukedoms of Brabant and Limburg, and the lands thereabouts in 1463. He also divested him of the order of the Golden Fleece. The count died in 1491, aged 76.

**NEUFGERMAIN** (Lewis de) a French poet who had a dash of the madman, lived in the reign of Lewis XIII, and served as a may-game to the duke of Orleans, cardinal de Richlieu, and the wife of that age. He styled himself *Entrecielite Poet à la Hayneuse, sole brother to his Majesty*. His favourite method was to write verses, which ended with the syllables of the name of the person whose eulogium he made. Voiture wrote several ingenious compositions to ridicule our poet.

**NEVIL** (Richard) earl of Warwick, son to Richard earl of Salisbury. He married the heiress of Henry duke of Warwick. He was active

edive in the broils betwixt the houses of Lancaster and York; his father made him governor of Calais. He deserted Henry VI. and came over with Andrew Trollop, a valiant commander, joined the Yorkists at Ludlow in Herefordshire, swearing divers to swear that the king was dead, which Trollop desisting went over to the king, and the earl retired with difficulty to Calais. After this the earl of Warwick gave the king battle at Northampton, took him, and slew many of his men; but the queen raised an army in Yorkshire, killed the duke of York at Wakefield, routed the earl of Warwick, and recovered the king from him at St. Albans; but the earl came up again to London, whereupon the queen, king and prince retired into the North, and left London to the Yorkists, where they proclaimed Edward earl of March king, under the name of Edward IV. and for his good services to the house of York, the earl of Warwick was made lord high-Reward of England, &c. and had several other dignities conferred upon him. Afterwards being disgusted with Edward IV. he endeavoured his ruin, and proposed to restore king Henry to his two brothers the archbishop of York and marquis of Montague; and in short, he proclaimed king Henry, so that king Edward was forced to fly the land. He brought king Henry out of the tower, restored him to the throne, and was made lord high-admiral of England; but king Edward landed again, and the earl taking arms lost his life in Barnet-field, on Easter-day, and was interred at Bisham in Berkshire. His countess was reduced to a mean condition, till Henry VII. annulled the acts of parliament by which she was disinherited.

NEVIZANO (John) an Italian lawyer, and a native of Assie, was a disciple of Francis Curtius, professor in the university of Padua. He published, among other works, a treatise intitled, *Sylva Nuptialis*, in which

he discovered a fondness for publishing pleasant sayings, and an erudition seasoned with diverting and curious particulars. He intermixed it with a great number of satirical touches against the fair-sex. The ladies were angry, but he made submission.

NEWTON (Adam) author of the Latin translation of the History of the council of Trent written by father Paul, was a Scotman. He was principal of the head school in the college of St. Maisant in Poitou, in the reign of Henry III. He returned to his native country, where he became preceptor to prince Henry, eldest son to James I. king of Great-Britain, and at his death was dean of Salisbury.

NEWTON (Sir Isaac) was born at Woolstrop in the county of Lincoln on Christmas day in the year 1642, and descended from the elder branch of the family of Sir John Newton baronet. It is surprising to think of the progress he made in mathematics. He comprehended Euclid at a cast of his eye upon the contents of his theorems, and advanced at once to the geometry of Des Cartes and Kepler. It is certain that he had made his great discoveries in geometry, and laid the foundations of his two most famous works, the *Principia* and the *Optics*, by the time that he was twenty-four years of age. One ought to be a very good mathematician to give an account of his discoveries and works, and it would entertain none but mathematicians. We are told, that as he sat alone in a garden he fell into a speculation on the power of gravity; that as this power is not diminished at the remotest distance from the centre of the earth, to which we can rise, it appeared to him reasonable to conclude, that this power must extend much farther than was usually thought; and pursuing this speculation by comprising the periods of the several planets with their distances from the sun, he found, that if any power like gravity held them in their courses,



courses, its strength must decrease in the duplicate proportion of the increase of distance. This enquiry was dropped, but resumed again, and gave rise to his writing the treatise which he published under the title of *Mathematical Principles of Natural Philosophy*; a work looked upon as the production of a celestial intelligence, rather than of a man. In 1701 he was elected a second time member of parliament for the university of Cambridge. In 1703 he was elected president of the royal society, and continued in the chair twenty-three years till the day of his death. In 1704 he published his *Optics*, which is a piece of philosophy so new, that this science may be considered as entirely owing to our author. In 1705 he was knighted by queen Anne. In 1707 he published his *Arithmetica Universalis*. In 1711 his *Analysis per quadrantum Series, Fluxiones & Differentias*, &c. was published by William Jones Esq; In 1712 several letters of his were published in the *Commercium Epistolicum*. In the reign of king George I. he was better known at court than before. The princess of Wales, afterwards queen-consort of England, used frequently to propose questions to him, and to declare that she thought herself happy to live at the same time with him, and have the pleasure and advantage of his conversation. He had written a treatise of ancient chronology, which he did not think of publishing; but the princess desired an abstract, which she would never part with. However a copy of it stole abroad, and was carried into France, where it was translated and printed; upon which Sir Isaac published in the *Philosophical Transactions*, *Some Remarks upon the Observations made upon a Chronological Table of Sir Isaac Newton*, translated into French, &c. which were translated into French, and published at Paris in 1726. In 1728 the *Chronology* itself was published. The main design of it is to find out from some

tracts of the most ancient Greek astronomy, what was the position of the colures with respect to the fixed stars, in the time of Chiron the Centaur. As it is now known that these stars have a motion in longitude of one degree in seventy-two years, if it were once known, through what fixed stars the colure passed in Chiron's time, by taking the distance of these stars from those thro' which it now passes, we might determine what number of years is elapsed since Chiron's time. As Chiron was one of the Argonauts, this would fix the time of that famous expedition, and consequently that of the Trojan war; the two great events, upon which all the ancient chronology depends. Sir Isaac places them five hundred years nearer the birth of Christ than other chronologers generally do. The same year he published his *Principia*, the privileges of the university of Cambridge being attacked by king James II, he appeared one of the most zealous defenders of them, and was accordingly named one of the delegates of the university to the high commission-court. He was likewise chosen one of their members for the convention-parliament in 1683, in which he sat till it was dissolved. In 1695 Mr. Montague, then chancellor of the exchequer, and afterwards earl of Halifax, obtained of the king for him the office of warden of the Mint, in which employment he did very signal service at the time the money was called in to be recoined. Three years after he was appointed master of the mint, which he held till his death, which happened March 20th 1726, in the 85th year of his age. His corps was interred just at the entrance into the choir in Westminster-abbey, where a monument is erected to his memory. He was a person of remarkable piety and liberality, as well as uncommon strength of genius. Even foreigners have acknowledged him to have made the profoundest and solidest discoveries in geometry and natural philosophy;

and it is indeed difficult to say whether natural philosophy, religion, or chronology owe most to him. How happy would it be for the world, if great genius's would apply themselves to the study of nature in the way and view he did! Much remains to be done; yet he seems to have levelled all the difficulties in the way to the most extensive knowledge of nature. And no doubt were the moral world studied in the same manner, i. e. did philosophers exert themselves to account for moral, as he has done for natural things, i. e. as he has done for the chief laws of nature, the beauty and harmony of the universe throughout all would soon appear in such an agreeable light, that it would no longer be possible to doubt of an infinitely wise and good providence, or of the most generous benevolent intentions, with regard to all beings capable of happiness in the frame and government of the world; not to mention the enlargement of man's natural and moral power, which would naturally accrue from such knowledge. He seems to have been aware, that very large acquaintance with the natural world must precede and pave the way to researches into the moral; but he seems also to foresee that natural philosophy should no sooner be brought to considerable perfection, than the other yet more important science would be pursued in a right manner, and be easily carried to a very great height of delightful and useful certainty. The great Bacon, who had chalked out the road to all real knowledge, says, *Knowledge is power*. For man's power to make human society happy will be commensurate to his knowledge of natural and moral things; they are therefore exceedingly useful to society who promote real knowledge. And our author will be allowed the first rank among these benefactors, as long as the value of science is understood.

NICANOR, born in Cyprus, was one of the seven deacons chosen by the

apostles, mentioned in Acts vi. stories tell us he preached and a martyr in his own country.

NICEPHORUS I, emperor of Constantinople, surnamed *Logothetes* treasurer and chancellor to the emperor Leo IV, and in 802 seized the throne, and banished the emperor. He was a zealous hater of images, and a great defender of the Greek church against the encroachments of the church of Rome; came to an agreement with the Great about the limits of dominions, and declared his friendship. He defeated the Bulgarians whose king Crunus was forced to a peace; which the emperor told the Bulgarians being made despondent upon his army in the night, he defeated it, killing him and all his family. Crunus plaited the emperor's skull, and made use of it for a drink in.

NICEPHORUS (Grega) Greek historian in the 14th century wrote an history from a. c. 1134 to 1341. It was printed at Genoa 1615. He also interpreted a *psalm* *Synodus de Infomnis*, published Turnebus in 1552.

NICHOLAUS de Cusa, or Cusanus, was a person of extraordinary learning and parts, an excellent lawyer and divine, and a most able philosopher, made cardinal and of Braxia by Nicholas V. He is the hospital of St. Nicholas near the place of his birth, and furnished it with a large library. He left many excellent works, which were printed at Basil 1565, in three volumes. He died at Todi a city of Umbria 1464, aged 63.

NICIAS, an Athenian companion of Niceratus, considerable virtue and riches. His merits promoted him to several great posts in which he was admiral of their forces, and gained several victories. He persuaded the Athenians to continue truce of fifty years with the Persians. When the war of

was resolved upon, he was chose one of the chief commanders of that expedition; but his fleet being beat by those of Syracuse, he and Demosthenes the general were put to death in the 9th olympiad.

NICOLLE (Peter) one of the finest writers in Europe, was born at Chartres in 1625, of a conspicuous family. He adhered to the Jansenists, and joined in the composition of several works with Mr. Arnauld, whose faithful companion he was during the ten or twelve years of his retirement. He gave a Latin translation of *Pascal's Provinciales*, and added a commentary to them. He did not follow Arnauld when he left France; but even made a kind of reconciliation with the Jesuits, which was to promise not to write or act any thing against them; but at the same time, not quarrel with his former friends. One of his finest works is his *Essais de Morale* (Moral Essays). He wrote very subtly against the Protestants. His treatise on the unity of the church is esteemed a masterly piece. He died at Paris in 1695, a few days after the publication of his treatise concerning the Quietists. He was greatly skilled in polite literature. To him is ascribed a collection of Latin epigrams, and of Greek, Spanish, and Italian sentences, which has born several impressions, and the learned preface to it.

NICOMEDES, king of Bithynia, was driven from his dominions by Mithridates, but restored again by the Romans, whom he left heirs of his state. He died a. r. 679.

NIDHARD (John Edward) confessor to the queen-mother of Charles II of Spain, taught philosophy and men-law in the university of Gratz. The emperor Ferdinand III sent for him to court. He was at first confessor to Anna Maria the archduchess; and afterwards confessor and preceptor of archduke Leopold. He attended the princess to Spain, when she went to marry king Philip IV. His Catholic majesty entertained so high an

opinion of this Jesuit, that he endeavoured to get him invested with the purple, but Nidhard dissuaded him. After this prince's death he was honoured by the queen-mother with the employment of inquisitor-general, and had a great share in the administration. Yet she was forced to part with her confessor, and he left Madrid in the midst of the curses of the populace in 1669. She declared she had sent him to Rome with with all the honours, posts and revenues he possessed. Accordingly he went to Rome, where he resided as ambassador extraordinary from Spain to pope Clement IX. He was ambassador in ordinary under the succeeding pontificate at the same court; and to give him an opportunity of supporting this dignity with greater splendour, he was raised to an archiepiscopal see. At last he was invested with the purple in 1671. All the writings he published, or had prepared for the press, related to the immaculate conception of the virgin. It is said he got the queen's favour by supplying her privately with wine, that she might drink at her pleasure.

NIGIDIUS FIGULUS (Publius) one of the most learned men of ancient Rome, flourished at the same time with Cicero. He wrote on various subjects; but his pieces appeared so refined and difficult, that they were not regarded. Some authors say he was perfectly well skilled in physic. He applied himself to state-affairs, and had employments in the commonwealth, he being a pretor and senator. He assisted Cicero, with great prudence, in defeating Catiline's conspiracy, and did him many services in the time of his adversity. He adhered to Pompey in opposition to Cesar, which occasioned his exile, he dying in banishment. Cicero, who had always entertained the highest esteem for him, wrote a beautiful consolatory letter to him, (the 13th of lib. 4. *ad Familiares*) a. r. 707. St. Austin tells us he was surnamed Figulus, or Potter, because he made

use of a potter's wheel to illustrate some of his opinions in astrology, to which he was much addicted. Some say he wrote annals.

**NIMROD**, son of Cush, a. m. 1879. 'Tis probable the Greeks confounded Bacchus with Nimrod. He was a great hunter, which was necessary in those days, for fear of their being over-powered by the beasts. Some will have Nimrod to have been the Saturn of the ancients, and some Ninus, but it is most likely he was the Belus, so often mentioned in profane history.

**NINUS**, 1st king of the Assyrian monarchy. He enlarged Nineveh, conquered Zoroaster king the Bactrians, and married Semiramis of Ascalon; subdued almost all Asia, and died, having reigned fifty two years.

**NIOBE**, daughter of Tantalus, and wife to Amphion king of Thebes, preferred her own beauty and children before those of Latona, who caused them all to be killed; whereupon Niobe for grief was turned into a stone; that is to say, great sorrows make the party stiff and unmoveable.

**NIPHUS** (Augustin) one of the most famous philosophers of the 16th century, was born at Jopoli in Calabria. He adhered so strongly to the dangerous opinions of Nicolet Vernias, his professor in philosophy at Padua, that taking the freedom to publish his thoughts on that subject in 1491, he had a quarrel with the monks, and was brought to the brink of ruin. Professor Vernias maintained with heat the opinion of Averrhoes, with regard to the unity of the understanding. Niphus having quelled this storm by the assistance of the bishop of Padua, and by correcting his work *de Intellectu & Daemonibus* printed in 1492, published a series of other books, which gained him so much reputation, that the most celebrated university offered him a professorship. Pope Leo X had a high regard for him, and gave him leave to blazon, with his own arms, those of the house

of Medici, and created him Palatin. This pope commanded to write in favour of the qua viz. whether, according to Arist principles, the soul be immortal. was of an amorous complexion made himself ridiculous in his el by his wild passion for young girl

**NISUS**, king of Megara, amongst his fair hair a lock of colour, upon which the preters of his kingdom depended; but his daughter fell in love with N who besieged the city, and del this lock to him, and so gave country over to her enemies. died for grief, and was changed on Osprey; and Scylla being sed by Minos, died of despair, and turned into a lark.

**NEXIDII**, three gods worsh by the Romans, and supposed to women in labour; their statues placed in the capital. It is said were brought out of Syria after defeat of Antiochus. These gods represented in the posture of w in labour.

**NOAH** the patriarch, son of mech, was born a. m. 1057. alone, with his family, was pres from the deluge in an ark, to sa ple the world after that universal ment. Noah having raised an to sacrifice in acknowledgment of particular delivery, God was pl with his gratitude, and blessed and his family. After this they gan to plant vines; but Noah h drank of the juice, whose son was not aware of, became drunk uncovering himself, was deride Ham; but the other sons hid his edness; whereupon he cursed the Noah died a. m. 2006, aged 350 years after the deluge.

**NONIUS** Marcellus, a famous grammarian, and peripatetic philosopher of Tibur. He wrote a *De Propriate Sermonum*, in chapters, printed at Paris in 1 with Mercier's notes upon it.

**NONNUS**, a Greek poet is



century, of Panopolis in Egypt. wrote a poem in heroic verse, ed. *Dionysiacorum, Lib. 48.* ed at Antwerp in 1569, which Aldus Labinus translated into Latin. He made also a paraphrase in of St. John's gospel, first published by Aldus Manutius at Venice 1511.

**ORADIN**, son of Sanguin Sultan Eppo and Nineveh, surpassed his father, tho' he had been the greatest that had then governed the East. His father died in 1143, and he and his brother divided his dominions. He was equally prudent and brave, had a great deal of humanity and probity, and was pious in the principles of his own religion. He first defeated Jocelin de Courcy, earl of Edessa. In 1148 he entered with a great army into the principality of Antioch, slew prince Raimond, and made himself master of the fortress of Harene. He took the city of Edessa, and kept him in chains till he died; and possessed himself of the town and territory of Hama. After this Baldwin made war against him, and defeated him, obliging himself to bravely in the East. Noradin admired him; and Baldwin was poisoned by his physician, Noradin refused to take the stage, saying, "*It was more proper the death of so brave a prince had not left his equal behind him.*" after he conquered all Syria, Mesopotamia and Cilicia, defeated Sultan of Iconium, and managed a successful war upon Egypt by his al-Syaron. He died an. 1173.

**ORRIS** (John) a learned and industrious English writer, educated at the Inner-school, whence he was sent to Exeter-college Oxford in 1664. In 1684 he took orders, and was settled at Newton St. Lo in Somersetshire. He espoused Father Malebranche's opinion of seeing all things in God. He wrote a great many

**OSTRADAMUS** (Michael) a

physician and famous astrologer in the 16th century, was born at St. Remy in Provence, studied at Montpellier, and travelled to Toulouse and Bourdeaux; and in 1555 published his *Prophectical Centuries*, which King Henry II of France so admired, that he was impatient to see the author, with whose company he was extremely pleased, and sent him to be seen by the princes his sons at Blois. Charles IX also highly esteemed him. He died at St. Remy, July 2, 1566.

**NOVATIANUS**, of a Greek philosopher became a Christian, as he was taken desperately ill; but being recovered, he did not what the ecclesiastical law required, nor was confirmed by the bishop, yet was made priest. In 257 Cornelius being chosen pope, he was disgusted, and having drawn such to his party as had fallen from Cyprian, as also several others, he sent for three ignorant bishops of Italy to Rome, and at an entertainment got them to ordain him bp. of Rome; but these artifices availing him little, he broached his errors about penance. It is not certain when, or where he died.

**NOVEMVIRI**, the nine magistrates of Athens, whose government lasted but for one year. The first of which was called Archon, or prince; the second Basileus, or king; the third Polemarchus, or general of the army; the other six were called Thesmothetæ, or lawgivers. They took an oath to observe the laws; and in case of failure, obliged themselves to bestow upon the commonwealth a statue as big as themselves. Those who discharged their office with honour, were received into the number of the senators of Areopagus.

**NOVENDIALE**, a sacrifice amongst the Romans for nine days, to divert the mischiefs wherewith they were threatened by some prodigy, and to appease the anger of the gods; in which case the senate sent an order to the high-priest, or pretor of the city, for the observation of this solemnity.

lemnity. It was first instituted by Tullus Hostilius, after a prodigious storm of hail had fell on mount Alban in Lathum.

NOVENSILES, gods amongst the Romans; so called, either because they were of that standing, or nine in number, as Health, Fortune, Vesta, Hercules, Remulus, Esculapius, Bacchus, Eneus, and Fides; or else because they presided over novelties and changes.

NUBIPEDALIA, sacrifices which the Jews solemnized with bare feet, to be delivered from some incumbent affliction. After they had continued their prayers for thirty days, and abstained from wine, they shaved their heads, and went barefoot into the temple, and offered their sacrifices.

NUMA POMPILIUS, 2d king of the Romans, son of Pomponius Pompilius. He instituted many sacred ceremonies, built a temple to Vesta, and appointed virgins to preserve the holy fire; also eight colleges of priests, and a temple to double-faced Janus. He divided the year into twelve months, and enacted several useful laws. And to gain the greater respect to these institutions, he persuaded the people that he received them from the nymph Egeria, with whom he conversed by night. He married Tatia, by whom he had four sons, and a daughter married to Tullus Hostilius. He died a. r. 82, in the forty-second year of his reign.

NUMANTINA, wife of Plautius Sylvanus, was accused of making him run distracted by witchcraft or magic, but cleared. She lived under Tiberius, and had been divorced from her husband.

NUMITOR, son of Proas king of Alba, and brother of Amulius, who murdered his son Lausus, and put his daughter Rhea-Sylvia amongst the vestals; but she being supposed with child by Mars, brought forth Romulus and

Remus, who killed Amulius, and restored Numitor to his throne; a. m. 3300.

NUNDINA, a goddess amongst the ancient heathens, supposed to have the care of the purification of infants. And because male-infants were purified nine days after their death, her name is derived from Nonus, or the Ninth, tho' female-infants were purified the eighth day; which purification was called Lustration by the Romans.

NYCTELIA, feasts in honour of Bacchus; so called because they were celebrated in the night. The solemnity was performed every three years with flambeaux and drinking, and the worst of improprieties; wherefore the Romans forbid them to be solemnized.

NYCTEUS, son of Neptune, he had two daughters Antiope and Nyctimene. Nyctimene lay with her own father unknown to him, and he had certainly been the death of her, had not Minerva turned her into an owl.

NYMPHODORUS of Amphipolis, author of a book of the laws of Asia, cited twice by Clemens Alexandrinus, and which is now lost.

NYMPHS, heathen deities, the daughters of Oceanus and Thetis; they were distinguished into Nereides and Naiades. The Nereides presided over sea-waters, and the Naiades over rivers and fountains. There were also Dryades and Hamadryades, nymphs of forests, and Napææ of meadows and groves; and Oreades, nymphs of the mountains. The case is this, nymph is the same with Nephesh in Hebrew, which signifies a soul; and the Greeks believed that the souls of the dead wandered about the places where they had taken the greatest delight when joined to their bodies; whence rose the custom of sacrificing in groves, and under green trees.

O.

**BED**, one of the fore-fathers of Jesus Christ, according to the flesh, son of Boaz and , and father of Jesse David's father born a. m. 2759.

**SEQUENS** (Julius) a Latin , conjectured to have lived before emperor Honorius's reign. made a collection of the prodigies Livy related in his history. are several editions of those . Lycophanes endeavoured to say what was wanting in the original.

**SCAM** (William) an English- a Franciscan friar, and disciple of , the head of the Nominals, led. He lived in the 14th century. took part with the emperor of Bavaria, and wrote against John XXII, and his successors; called him he gave a mortal wound to the pope's temporal power and princes, and was excommunicated; was afterwards restored to the station of an able school-man.

**CHUS**, king of Persia, so very cruel, that he never went into the street lest he should be obliged to prevent every woman with a crown in which was a law made by Cyrus upon the king's first coming here. Upon his accession to the throne, he put all the princes of the family to death; for which he was punished by the eunuch Bagabaz, who threw him to cats, and his bones formed into the handles of a chair, in memory of his cruelty.

**NEANUS**, the God of the sea, of Heaven and Vesta, husband of , and father of the rivers and . The ancients called Oceanus the father of all things, as supposed with Timæus that water was the principle of this universe.

**CTAVIA**, daughter of Octavius and sister of Augustus, married Marcellus, and afterwards to Marc

Anthony; by Marcellus she had a son, who married Julia daughter of Augustus; and by Anthony she had Antonia the elder, and Antonia the younger. Marc Anthony left Octavia, for which Augustus was revenged of him. She died a. r. 743, admired for her prudence and virtue.

**OCTAVIA**, daughter of the Imperial Claudius and Messalina, was born a. r. 795. She was betrothed very young to Lucius Silanus; but this contract was broke by the ambitious artifices of Agrippina, who was desirous of marrying Octavia to Nero her son. Vitellius, an artful courtier, managed this business, and drew up an accusation, by virtue of which Silanus was divested of his senatorial dignity. She was betrothed soon after to Agrippina's son; but was very unhappy in her marriage, her husband immediately conceiving an aversion for her, and divorcing her upon pretence that she was barren. Poppæa, who married him, the instant after suborned a man who accused Octavia of a criminal correspondence with one of her slaves. The female attendants of this princess were put to the torture, to oblige them to inform against their mistress. Some of them, not able to bear up under the violence of the torments, accused her; but the greatest part of them had the courage to pronounce her innocent; and one of them used a very particular expression on that occasion, saying to Tigellinus, who urged them to confess the crimes which were laid to their mistress's charge, *Her private parts are chaster than thy mouth.* However Octavia was banished; but the common people murmured to such a degree, that Nero was determined to recall her. Words could not express the joy at Rome upon the return of this princess, nor the honours that were paid her. Poppæa thought she should be ruined in case she did not ruin Octavia; she therefore prevailed with Nero, who engaged a man, who had dispatched his mother, to swear he had

lain with Oetavia; upon which she was banished to an island, and forced to bleed herself to death, after which her head was cut off and presented to her rival.

**ODIN**, a God of the ancient Danes, who, with another called Thor, presided over baths. Some of the learned think Odin was a magician, who made the people believe he was the same God they then adored.

**OECOLAMPADIUS** (John) a German, was born at Wimpurg, embraced the Protestant religion, became a Zuinglian, and was received minister at Bale in 1525. He published a tract, *De Gentiana Expositione verborum Domini, &c.* which Erasmus highly commends both for the eloquence of the style, and the force of the arguments. The Lutherans wrote the *Syngramma* in answer to it; to which he made a reply, intitled, *Anti-syngramma*. He wrote other treatises and commentaries, and died in 1531, aged forty-nine, and lies buried at Bale, with a tomb and epitaph.

**OECUMENIUS**, a Greek author, the abbeviator of St. Chrysostom's works, printed at Paris in two volumes 1657.

**OEDIPUS**, son of Laius king of Thebes, and of Jocasta. The oracle gave dismal answers about his birth, so he was exposed and educated at the court of Polybus king of Corinth. Afterwards he came to Thebes, and slew his father, not knowing him to be so, freed his country from the monster Sphynx, and ignorantly married his own mother Jocasta, which coming to know, he put out his own eyes.

**OENEMAUS**, king of Elis, understanding by the oracle that he was to be killed by him who should marry his daughter Hippodamia, proposed this condition, That whosoever beat him in a chariot race should have his daughter; if not, he should be put to death. He rid himself of several princes, who pretended to her; at last Pelops corrupted his charioteer,

to put weak axle-trees into the chariot, which breaking by the way, he fell and bruised himself so much that he soon after died, and Pelops married Hippodamia.

**OENONE**, a nymph of mount Ida, forsaken by Paris for the Grecian Helena. See Ovid's epistles. Poets add, that the dead body of Paris being sent her to be buried, upon the sight thereof, and the memory of her former love, she fell down dead.

**OENOTRUS**, king of the Sabines. He peopled the coast of the bay of Tarentum, and called that country Oenotria. Several new colonies coming hither from Greece, it was afterwards called Great Greece.

**OFFA** the Great, king of Mercia, succeeded Ethelbald in 758, was a warlike, subtle and ambitious prince. He basely murdered Ethelbert king of the East Angles, upon a fair invitation to come and marry his daughter. He was at enmity with Charles the Great; but Alcuinus, a learned and politic monk, changed it into a lasting friendship. He drew a prodigious trench from sea to sea, betwixt his kingdom and the British borders, commonly called Offa's dike, some part whereof is seen to this day. It runs from the mouth of Dee in Flintshire to the fall of Wye in Gloucestershire. He reigned eight years.

**OGILBY** (John) born at or near Edinburgh in Scotland, took late to study, but made a vast progress in a little time. His Atlas gained him the office of the king's cosmographer. He translated Homer and Virgil, and paraphrased upon Æsop, &c.

**OGYGES**, king of the Thebans, or, as others, of Ogygia and Æte, afterwards called Boeotia and Attica. He is recorded to have been the first founder of Thebes and Eleusis. The famous deluge happened in his time, in which, some say, he perished with all his subjects. This deluge most probably happened in a. m. 2292, and 1438 years before the death of Alexander the Great.



**OLDENBURG** (Henry) a learned gentleman in the 17th century, born in the duchy of Brême in Germany, was consal for his countrymen at London in the time of the long parliament and Cromwell. In 1636 he entered himself a student in the university of Oxford. He was afterwards tutor to William lord Cavendish; and at length, upon the foundation of the royal society, was elected fellow and secretary thereof. He was an intimate friend and constant correspondent of Mr. Robert Boyle, several of whose works he translated into Latin. He published the *Philosophical Transactions* from number I. 1664, to number CXXXVI. 1667. He died at Chaulton in Kent, and was interred there in 1678. He had a vast correspondence with learned men.

**OLDHAM** (John) an eminent English poet in the 17th century, son to a non-conformist minister, was educated under his father, then sent to Edmund-hall in Oxford. He was soon observed to be a good Latinist, and chiefly to add himself to the study of poetry, and other polite learning. He became usher to the free-school at Croydon in Surrey. Here it was he received a visit from the earls of Rochester and Dorset, and Sir Charles Sedley, and other persons of distinction, merely upon the reputation of some verses which they had seen in manuscript. This visit not a little surpris'd the master of the school. He was tutor to several gentlemen's sons successively; and having saved a small sum of money, came to London, and became a perfect votary to the bottle, being an agreeable companion. He was quietly found out here by the noblemen who had visited him at Croydon, who brought him acquainted with Mr. Dryden. He lived mostly with the earl of Kingston at Holme - Pierpoint in Nottinghamshire, where he died of the small-pox in 1683, in the 30th year of his age. His acquaintance with learned authors appears by his satires against the

Jesuits, in which there is as much learning as wit discovered. He wrote several poems. Mr. Dryden esteemed him highly.

**OLDCASTLE** (Sir John) in sight of his wife, by courtesy called Lord Cobham, a man of a bold and resolute spirit. He was converted before Henry Chicheley archbishop of Canterbury, for maintaining several tenets contrary to the received doctrine of the church, for which he was condemned as a heretic, and sent to the tower, but made his escape into Wales. He designed a conspiracy against the king, for which several of the rebels were executed; but Sir John was not found at this time, but was afterwards seized and executed.

**OLEN**, a Greek poet antienter than Orpheus, was a native of Xanthus a city of Lycia. He composed several hymns, which were sung in the island Delos on religious days, particularly in honour of the goddess Lacinia, who he said was Cupid's mother. Some say he was one of the founders of the oracle of Delphi, and the first priest of Apollo there, that is, gave one of the oracular answers, which he did in hexameters.

**OLYBRIUS** (Flavius Amelias) a person of so great worth, that Leo, emperor of the East, gave him in marriage to Placidia daughter of Valentinian. He afterwards succeeded Anthemius in the empire, but did not enjoy that dignity long; for seven months after he was killed by the Goths, who put Glycerius in his place in 472.

**OLYMPIAD**, the space of four years, so called from the Olympic games celebrated every fourth year. The Greek historians begin a new Epoch, from the first year of the first Olympiad. To speak exactly, every Olympiad year belongs to two Julian years, i. e. the six first months, from July to January, to the foregoing; and the six last, from January to July, to the following year. The number of these Olympic years, to the

the birth of Christ, are 776.

**OLYMPIAS**, mother of Alexander the Great. Philip divorced her, for the haughtiness of her humour; and when Alexander gave out that he was the son of Jupiter, she told him that he had best take heed of making her the object of Juno's jealousy. After Alexander's death, she caused an hundred and four illustrious Macedonians to be killed; whereupon Cassander came and took Pindus, where she was, and caused her to be slain, *a. r.* 433.

**OLYMPIC Games**, celebrated near Olympia, a city of Elis in Peloponnesus, in honour of Jupiter Olympius, and instituted by Hercules, *a. m.* 2856. They were celebrated every four years about the summer solstice. The design of them was to accustom young men to running, leaping, and other exercises. They lasted but five days. The conqueror was called Olympionics, and to be crowned there was as glorious as to triumph at Rome. He was attended home in a coach, and the city-wall broke down for the coach to enter. They were called Olympia Magna, to distinguish them from others that were instituted in Macedonia, Athens, &c. Cherebus was the first that was crowned at these games, for having the victory by running.

**OLYMPH**, a name given by the Athenians to their twelve chief Gods, to whom they had dedicated a very magnificent altar, viz. Jupiter, Mars, Mercury, Neptune, Vulcan, Apollo, Juno, Vesta, Minerva, Ceres, Diana and Venus. Alexander the Great, after his conquest of Persia, desired to have his statue set up among those deities, which the Greeks, from a base spirit of flattery, granted him.

**OMAR I**, the second caliph or successor of Mahomet in 634. He defeated Hali, whom Mahomet singled out to succeed him, took Bosra, &c. and turned arms against the Christians; and in Syria conquered Theodorus Pagurus, brother to the empe-

ror Heraclius. In 635 he marched against Damascus and took it, and afterwards all Phœnicia, committed thousand violences to force people embrace his religion. The year following he took Alexandria, and long after all Egypt. He attacked Jerusalem, and after two years entered it victoriously in 638; from thence Jerusalem was pos- sessed by infidels, till the conquest of Godfrey of Bouillon in 1099. Afterwards he subdued all Mesopotamia, built the city of Cairo, and made himself master of Persia. His royal residence was at Jerusalem, where a Persian, one of his officers, killed him in 644.

**OMAR II**, 10th caliph or successor of Mahomet, after 801 Hæcyr, *an.* 721. He attacked Constantinople with all the might and wit of man could invent, but forced to raise the siege: a dearth and tempest cast away most of his army, and fire from heaven consumed others. The caliph mistaking the design of these judgments, expelled all the Christians he found in his empire, by either forcing them to or cruelly persecuting them. He died soon after, having reigned years.

**OMPHALE**, queen of Lydia, wife of Hercules, who gains love by killing a serpent that in the country; and he was so charmed with her, that he quitted his club learned to spin.

**OMNIBONUS**, was one of the best grammarians in the 15th century. He took the surname of Leoninus, because he was born at Leun in Latin Leonicum, in the Viceroyalty. He studied under Victorinus of one of the first resolvers of the ancient Latin style. He applied himself to the Greek tongue at Venice. Emanuel Chrysoloras. He wrote commentaries on Lucan, Silius Italicus, Tully's offices, &c. a treatise *De Ordine*, &c. He translated into Latin some of *Ælianus*'s

and Xenophon de *Venatione*, and a piece of St. Athanasius, *contra Gentes & Hereticos*, and yet these are but part of his works.

St. ONESIMUS, bishop of Ephesus and martyr, in the first century, was a Phrygian. He was at first a slave to Philemon, whom he robbed; and afterwards came to visit St. Paul at Rome, who there converted and baptized him; and then sent him back to Philemon. He became afterwards eminent in virtue and piety, and was made bishop of Ephesus. He suffered martyrdom at Rome in the empire of Trajan. Some ascribe his conversion to St. John.

ONKELOS, surnamed the Profelyte, a famous Rabbi author of the first Chaldee paraphrase on the Pentateuch, lived about the time of our Saviour, according to the Jews.

ONUPHRIUS (Ponvinius) an Augustin friar, famous in the 16th century. He writ the continuation of Platina's lives of the popes, and several other pieces. He died at Palermo in Sicily in 1568, aged 39.

OPALIA, Roman feast celebrated in honour of the goddess Ops, on the 14th of the calends of January, which was the third of the Saturnalia.

OPHIONÆUS, chief of the Demons who revolted against Jupiter. By this story the heathens seem to have had some knowledge of the fall of Lucifer: for it is observable, that Ophiones signifies a serpent, and it was under this shape, that the devil appeared the first time.

OPPIANUS, a poet and grammarian of Anazarba in Cilicia, in the second century. He composed a poem of hunting, and another of fishing, for which Antonius Caracalla gave him as many golden crowns as there were verses in his poems; they were called hence Oppian's golden verses. He died in the 30th year of his age.

ORBILIUS, an old grammarian of Beneventum. 'Tis said that he lived so long, that he forgot all his learning.

OREGIUS (Augustine) a great philosopher, was charged by cardinal Barberini, legate of Bologna, to examine whether Aristotle taught the mortality of the soul. The legate's design was to persuade the popes to prohibit the lectures upon Aristotle with regard to that subject, in case he was found guilty of that impiety. But Oregius cleared him of the charges. See his book *de Immortalitate Animæ*. He wrote one *de Angelis*, and another *de Operibus Sex Dierum*.

ORESTES, king of Mycenæ, son of Agamemnon and Clytemnestra. He revenged his father's death upon his mother, and contracted an extraordinary friendship with Pylades. 'Tis said, having killed his mother, he fell distracted, and to expiate his crime went to the temple of Diana, his friend Pylades accompanying him, where king Thoas would have offered him a victim to Diana, but Pylades told him he was Orestes, and Orestes affirmed the contrary, and that Pylades only spoke out of an excessive love to his friend. In the mean time Iphigenia discovered Orestes to be her brother, and saved them both; so they killed Thoas, and carried Iphigenia back into Arcadia, where Orestes died of the bite of a viper a. m. 2948.

ORICELLARIUS (Bernard) a native of Florence, and a relation to the Medicis, was raised to the most noble employments in his own country towards the end of the 15th century. He understood the Latin tongue perfectly well, and wrote it in the greatest purity; but could not be persuaded to speak it in company. He is thought to have wrote with great partiality of Charles VIII's expedition into Italy.

ORICHOVIUS (Stanislaus) a gentleman of Poland, lived in the 16th century, and was called the Demosthenes of Poland, on account of the great freedom and strength of his eloquence. He studied at Wirtemberg under Luther and Melancthon, and afterwards at Venice under John Baptist Ignatius. Returning to his own country,

country he was made canon of Fremslow. He was anathematized by his bishop, and wrote against the clergy; put himself at the head of their enemies, and by his wit and flowing tongue excited great disorders. He returned into the pale of the Catholic church at the synod held at Warlow in 1463; he afterwards printed his *Confession of Faith*, and showed great zeal against the heretics. He wrote to obtain for the priests the liberty of marrying.

ORIGEN, born at Alexandria, son of Leonides, a martyr under Severus in 202. Clemens Alexandrinus was his master, and when he was but eighteen years of age he taught divinity, and explained the holy scriptures. His school was frequented by very great persons, and several of his disciples were martyrs. He also taught many young virgins and women the principles of christianity, and, as some say, to avoid all calumny, made himself an eunuch. Afterwards Demetrius bishop of Alexandria excommunicated him, on pretence of discovering some errors in his book of *Principles*; upon this he retired into Tyre, and laboured at his *Hexapla*, which contained four different translations of the Old Testament, viz. those of the LXX. Aquila, Theodotion, and Symmachus; however, his enemies pretended that he endeavoured to corrupt the holy scriptures, whereupon he went to Rome, to present a confession of his faith, and at his return taught at Caesarea. In 248 he assisted at the council of Arabia, and there instructed the bishop Beryllus. He always witnessed an extraordinary zeal for the faith of Christ, and was a great sufferer during the persecution of Decius, which yet was not able to stagger him in the least. This excellent man died at Tyre in 254, aged sixty-nine. It is affirmed that he wrote no less than six thousand different treatises, which, notwithstanding his extraordinary merit, have in some particulars deserved censure.

ORION, son of Jupiter, Neptune, and Mercury; or, as others, of Apollo, which happened thus: These Gods being entertained by Hyricus with an ox, which was his whole estate, the poor man desired them to give him a son, whereupon the Gods all made their urine on the ox hide, which being hid in the earth for nine months, Hyricus afterwards found an infant there, which he called Ourion from the urine of the Gods. This Ourion became a great hunter, and was called Orion from *Opas*; but boasting that no beast was able to escape him, the earth sent a scorpion which bit him to death; but Diana translated him to heaven, near the sign Taurus.

ORITHYA, queen of the Amazons after Marpesia, signalized herself against the Greeks. Penthesilea was queen after her.

ORODES, king of the Parthians, succeeded his brother Mithridates the Great, whom he had driven from his throne A. R. 701. He defeated M. Crassus, took the Roman ensigns, and a vast number of prisoners; he poured melted gold down Crassus's throat, to punish his insatiable avarice. Afterwards he took part with Brutus and Cassius, and being defeated, was killed by his son Phraates.

OROSIUS (Paulus) a priest of Tarragon in Spain, and disciple of St. Auslin, in the 5th century. By St. Auslin's advice he wrote his history in seven books, from the beginning of the world till the 476th year of Christ. His books are good and useful, but he was no great master of the Greek tongue.

ORPHEUS of Thrace, a Greek poet, more ancient than Homer, author of thirty nine poems, which time has lost, the hymns and fragments being suppositions. Poets have made him the son of Apollo, and so excellent a musician, that whole forests would have danced after him. He went down to hell to fetch thence his wife Eurydice, and was killed by some Thracian women; but his



to the care of his carcass, and was preferred amongst the

**TELIUS** (Abraham) of Antwerp was a very learned man, especially in mathematics, and more particularly in geography. His *Thesaurus*, and *Synonyma Geographica*, &c. gained him a considerable reputation. He died a bachelor June 26th 1598, in the first year of his age.

**BORN** (Francis) an eminent writer in the 17th century. He was educated in a private manner, five years frequented the court, a master of the horse to Willem of Pembroke. Upon the coming out of the civil wars he adhered to the parliament party, and several public employments then, under Cromwell, conferred upon him. In the latter part of his life he resided at Oxford, in order to print books, and to look after his son, whom, by the favour of the parliament, he procured a fellowship in his college. His advice to a friend as it was published, being signed of to Dr. John Tenent, chancellor of Oxford, as of irreverend tendency, there was a proposal to have it publicly burnt; but making no effect, it was ordered to book-sellers or others should be sold. He died in 1659, about seventy years of age.

**ORIS**, the son of Jupiter and Juno, reigned over the Argives; afterwards delivered his kingdom to his brother Aegialeus, and took a journey into Egypt, of which he made himself master, and married Io or Ioë established good laws amongst the Argives and they were both after their death worshipped as Gods.

**OSORIO** or **HOSIUS**, bishop of Cordova in Spain, was born in the year 1500, and chosen bishop in 1555, boldly rebuked the faith during the persecution of Dioclesian and Maximian, and the Great highly esteemed him. The heretics persecuted the

emperor Constantine to proselyte him, but in vain; yet after a years imprisonment he subscribed their confession of faith, but on his death-bed protested against them, and anathematized. He died in 357, being an hundred years old.

**OSMAN**, emperor of the Turks, son of Achmet, to whom he succeeded at the age of twelve years 1618. In 1621 he led an army of near 400000 men against the Poles, but without success; upon which he was forced to make a peace on very disadvantageous terms. He suppressing the Janisaries had been the occasion of it, had a design to rid himself of them; which the Janisaries suspecting, deposed him, and set up his brother Mustapha, by whose order he was strangled on the 20th of May, 1622. He reigned but about four years and four months.

**OSORIUS** (Hieronymus) bishop of Sylves in Algarvie, he died at Tavilla, in his own diocese, on the 20th of August, 1580. We have these following works of his, paraphrases and commentaries upon many books of the holy scripture; *De Nobilitate Gentis, Lib. II. De Nobilitate Christiana, Lib. III. De Gloria, Lib. IV. De Regis Institutione, Lib. VIII. De rebus Emanuelis Regis Lusitanie, Lib. XII. De Justitia Cœlesti, Lib. X. De Sapientia, Lib. V, &c.*

**OSSAT** (Amauld es) born in the diocese of Auch in 1536, of mean parentage, with a great genius, which was taken notice of by a gentleman in the diocese, who made him study with his ward the lord of Cullenac de Magnac. He studied the law at Dijon under Cujas, applied himself to the bar at Paris, where he was looked upon as well skilled in the mathematics. He was secretary at Rome to Mr. de Foix, archbishop of Toulouse, and to cardinal Elde; afterwards to cardinal de Joyeuse, by the French king's express command. After rising to the highest dignities both in church and state, in 1559 he was

erected a cardinal by pope Clement VIII. He died about the 11th of March 1604. An eminent French writer gives him the following character. 'He was a man of prodigious penetration; applied himself so closely to affairs, and especially, was so judicious in forming his resolutions, that it is almost impossible to find out one false step in the many negotiations in which he was concerned.' His works, and especially his letters, have been much esteemed in the learned world.

OSWALD, king of Bernicia in the north of England, son of Ethelfeld, was born in 634. He routed the British king Kedwalla, and surprized and destroyed his numerous army at a place called Heavenfield, from the cross which Oswald erected there as a mark of his christianity; then he took care to have his people re-instructed in the Christian faith, and sent into Scotland priests well qualified to re-establish it there. And such was this king's zeal and humility, that he would interpret to his nobles and servants what Aidan the monk preached to them in Scotch. He reigned eight years, and was slain in battle by Penda the Mercian king, at Oswestree in Shropshire.

OSWIN, king of Deira in the North of England, son of Oflic, was admired for the comeliness of his person, and his zeal in religion. He reigned but seven years, being killed by Oswy king of Bernicia.

OTHO (M. Salvius) the seventh emperor of Rome, son of Lucius Otho, and Alba Terentia. He was a favourite of Nero, upon the account of the likeness of their inclinations. He debauched Poppea, wife of Rufus Crispus, a Roman knight, and afterwards married her; but Nero took her from him, and sent him to govern Portugal. About ten years after he joined with Galba, who sat upon the throne after Nero, a. c. 68, supposing that Galba would have adopted him; but finding Piso preferred be-

fore him, by his interest among soldiers, caused them both to be dethroned, and himself elected emperor. In the mean time the army in many designed this dignity for Vitellius, who marching into Italy dethroned Otho; upon which, Otho dying of sickness, killed himself in the 38th year of his age, having reigned only three months and five days.

OTHO I, the Great, emperor of Germany, succeeded his father Henry I. in 936. He subdued the pagans and Bohemians, and suppressed an insurrection of his grandsons who had a design against his life. He entered into Italy, and defeated his enemies, who kept Adelaide in the fortress of Canossa. He took Pavia, set Adelaide at liberty, and married her in 953. But he was informed that his eldest son Rudolf had conspired against him; then he took Ratibon, and overthrew his son's army, and turning against the Hungarians, he gained a victory over them, and killed duke of Worms and the two other Hungarian princes. On Whit Sunday he caused his son Otho to be crowned at Aken, who at Rome also was elected emperor in 962. The pope solicited his assistance against Berengarius whom the emperor had restored the year after the emperor took with his wife, on mount St. Ombria; but afterwards the pope received his son Adelbert into his service, whereupon the emperor deposed the pope, and caused Leo VIII to be elected. And afterwards he laid siege to Rome and starved it, conquered Adelbert, and re-established pope John XIII in 967. He died at Aken May 7, 973. Otho was a prince, and a lover of justice.

OTHO II, surnamed the Red, or the pale death of the Emperor, succeeded his father Otho I. He defeated the Greeks and Saracens after his father's death; and assisted Lotharius king of France against him, surprized

en, plundered the city and retired; in 980 made peace with him, so turned his arms against the Greeks, who, assisted by the Saracens, seized him at Bisantello in Calabria the 15th of July 982, where he was taken, but ransomed before was known; after which he took the burnt Beneventum, and died at Rome by the wound of a poisoned arrow; or, as others, of grief, December 7, 983, in the tenth year of his age.

OTHO III, succeeded his father 983, at about twelve years of age, the commotions raised during his minority, were all happily suppressed; when his years permitted him to assume the reins of empire, he shewed himself highly worthy to take them hand. The affair that gave him all trouble was that at Rome, where Crescentius would fain have kept the sovereign power in his own hands, whence he drove p. Gregory V, emperor's relation. Tho' he was prepared for a vigorous defence when a prince came to chastise him, he made very little resistance, and was obliged, in a few days, to surrender himself, with the anti-pope he had created; who was most ignominiously treated, and at last killed by the populace, before the emperor had time to pronounce sentence of condemnation upon him, and Crescentius was aged. Pope Gregory V restored at the same time, died some months after; and then Otho raised Sylvester, who had formerly been his preceptor, to the pontificate. Upon the emperor's returning to Germany, the spirit of Rome made a fresh commotion, they not liking to be dependent on the Germans. Whereupon he flattered himself that his presence would be sufficient to strike terror into the rebels, and restore Rome tranquillity, came with few or no troops, and so exposed himself to the fury of the rebellious populace, who seized on the opportunity, confined him in his palace; so that 'tis not

known what might have befallen the emperor in his captivity, which was inevitable, had not Hugh marquis of Tuscany, and Henry duke of Bavaria posted to Rome, and amused the common people, by offering several proposals for an accommodation, till such time as they had furnished the emperor with an opportunity of making his escape. This was in 1001. Now as this prince had some troops in Italy, it was not long before he returned to Rome, and chastised the inhabitants at pleasure. He died in the beginning of the year 1002, on his return to Germany. Some say he was poisoned by Crescentius's widow, whom he had debauched upon promise of marriage, and had forsaken his word to her.

OTTOBONI (Peter) a Venetian, was pope in the 17th century, under the name of Alexander VIII. He studied first at Venice, and afterwards at Padua; whence, after taking his degree of doctor of law, he went to Rome at twenty-three years of age. He had several governments under pope Urban VIII. In 1652 he was raised to the purple by Innocent X, and two years after was made bishop of Beccia. He was datary under Alexander VII, and at last elected pope in 1689, when he was seventy-nine years of age. Immediately after his election he devoted his whole thoughts to the aggrandizing of his family. Menage used to tell a story of him, which may not be improper here. 'Alexander VIII being elected pope at seventy-nine years of age, and having preferred all his nephews in three weeks time, asked one of his principal domestics what the world said of him. He replied, That he did not lose any time in advancing his family. Says the pope, Oh, oh! *sono vinti tre ore e mezzo.* 'Tis half an hour after three and twenty.' He enjoyed the pontificate but fifteen months and twenty-one days.

OTWAY (Thomas) an eminent tragic writer, was born at Twicken

Suffex in 1651. After his education at Winchester and Oxford, he retired to London, where he not only applied himself to poetry, but sometimes acted in plays, whereby he supported himself, and gained the favour of Charles Fitz-Charles, earl of Plymouth. He wrote a great many plays and other poems, and also several translations from the Roman poets. He died in 1635. Mr. Addison observes, that Mr. Otway has followed nature in the language of his tragedy, and therefore shines in the passionate parts more than any of our English poets. As there is something familiar and domestic in the fable of his tragedy, more than in those of any other poet, he has little pomp, but great force in his expressions; for which reason, though he has admirably succeeded in the tender and melting part of his tragedies, he sometimes falls into too great a familiarity of phrase in those, which, by Aristotle's rule, ought to have been raised and supported by the dignity of expression. Mr. Longbaine tells us, that his genius in comedy lay a little too much to libertinise; but in tragedy he made it his business for the most part to observe the decorum of the stage. He was a man of excellent parts, and daily improved in his writing; but yet sometimes fell into plagiarism as well as his contemporaries, and made use of Shakespear, to the advantage of his purse at least, if not his reputation.

OVERBURY (Thomas) was born in the year 1581, about the time of the coronation of King James I. He contracted an intimate acquaintance with Sir Robert Carr, knight of the Bath; who soon after being taken into great favour with his majesty, procured Mr. Overbury to be knighted June 19, 1608. But his patron Carr, now viscount Rochester, soon proved his mortal enemy, and at last occasioned his death; only because Sir Thomas had endeavoured to

dissuade the viscount from his company with the earl of lady, who was a woman of a character. He was dispatched to the Tower by poison in 1603.

OUCHTRED (William) was born in 1575, and educated from whence he was elected to King's college Cambridge, of which he was a member twelve years; he spent his leisure hours in the study of the mathematics. Being a Puritan, he was presented to the rectory of Aldbury near Guildford, where he lived many years, and where, as it is supposed, he died. The circumstance of his dying a wonderful proof of his loyalty to his king; for hearing that Charles II. was to be restored, he expired in a sudden ecstasy of joy. May 1660, about the 85th of his age. He used diversities of exercises for his recreation. His works are *Clavi Mathematicæ demonstratio*, *The Circle of Proportion*, *a Horizontal Instrument*, *Trigonometria*, *Opuscula*, in 8vo Oxon.

P. OVIDIUS NASO, was born in 711, at Sulmona, anciently a city of Peligni, and, as he is called a gentleman. To please his father he studied the law, and pleaded some time at the bar; but after this he wholly betook himself to his poetry; and in that poetic art he was much admired in Augustus's time for the natural easiness of his style, and the softness and beauty of his expression; but afterwards he was banished by Augustus to Pontus. Some say for making love to his daughter, under the name of *Perennis*; others, for his being too familiar with the empress Livia, whom they say he wrote his *De Amantibus*. He died, after several years exile, January 1, anno Christi 825. His character is copiousness of invention, and a graceful generous and easy manner. His works are well known.

OWEN (John) was born at



and entered into orders according to the church of England; but in parliament times he preached at bishops, ceremonies, &c. In latter end of 1648 he applauded Regicides in his sermons, justified murder of the king, and preached against king Charles II, and all the party. He was afterwards made chancellor of Oxford, and there his degree of doctor of divinity. Two years after he was removed to his vice-chancellorship, and lost other church-preferments. After restoration he preached in a meeting-house in London till his death. His writings he had a good style, in controversy kept close to the text, without personal reflexions on antagonists; and was in short of the greatest men among the writers. He writ a great many papers, which it would be too tedious to enumerate. He died in 1683, aged seven. There was also an anti-epigrammatist of this name, who lived in the beginning of the century.

**XENSTIERN** (Axel) high-chancellor of Sweden, and chief minister of state to the great Gustavus Adolphus; and after his death, at the age of Lutzen in 1632, he had the management of the affairs of Sweden, and of their allies in Germany, in quality of director-general: the loss of the battle of Northampton obliged him to go thro' France to his own country; where he appointed one of the five troops of queen of Sweden, during her minority, all affairs of state being chief governed by his counsel till his death, which happened to him in a old age.

**ZANAM** (James) an eminent mathematician, was born in 1612. He was the youngest son of a wealthy family, and designed for church by his father, who had given him an excellent education. He stu-

died divinity four years, rather out of obedience than inclination; but upon his father's death he quitted that study, and applied himself wholly to the mathematics, for which he had a singular genius. He afterwards taught that science at Lyons, and was, for his generosity to two foreigners his scholars, by them recommended to Mr. Diguesseau (father of the chancellor) who sent for him to Paris, with a promise to assist him to the utmost of his power. Our author therefore came and settled at Paris, where he abandoned his inclination to gaming, to which he had been very much addicted, and devoted himself entirely to the mathematics. He met with pretty good encouragement at Paris, till the war (which was occasioned soon after the year 1701 by the Spanish succession) deprived him of all his scholars, and reduced him to a very melancholy state. It was at that time he was admitted in the royal academy of sciences in quality of an Eleve. He had such a pre-sentiment of his death, though without any sickness, that he refused to accept of some foreign noblemen for his scholars, alledging that he should soon die; as he actually did, April the 3d, 1717, of an apoplexy in less than two hours, being then seventy-seven years old. But he knew too much of astronomy to give into judicial astrology. His works are very numerous, and have met with the approbation of the learned. He was of a cheerful temper amidst his greatest distresses; of a very generous disposition, great simplicity of manners, irreproachable conduct, and the strictest and most exemplary devotion. He would not allow himself to know more of religion than the common people. He used to say, 'that it was the business of the doctors of Sorbonne to dispute, of the pope to decide, and of a mathematician to go to heaven in a perpendicular line.'

## P.

**PACHACAMAC.** The name by which those of Peru call God the Creator of the World, besides whom they worshipped the sun, and many other imaginary deities. He had formerly a very stately temple in Pachacamac, a valley in Peru, where Ferdinandus Pizarro is said to have found immense treasures. Its ruins do yet demonstrate how prodigiously great and magnificent it has been.

**PACHIMERUS,** an historian in the reigns of the emperors Michael Palæologus, and his successor Andronicus. His history obtains the more credit, on account of his quality and knowledge of affairs, having borne great offices both in church and state. His style is obscure, but the history very pleasant, and full of judicious reflections.

**PACIUS** (Julius) knight of St. Mark, a philosopher and lawyer, brother to Fabius Pacius the great physician, was born at Vicenza in Italy in 1530. He composed a treatise of arithmetic at thirteen years of age. He was well versed in all the liberal arts, and in the Oriental tongues. Having made a shining figure in several universities of France, where he taught the civil law, his merit spread his fame throughout all Europe, so that he was offered a professor's chair

**PADILLA** (Mary de) and Peter the Cruel, king of Castile was betrothed to a daughter of I, duke of Bourbon, and reluctance was prevailed upon to consummate his marriage in 1347. King Gen conceived a great dislike to his consort: for in a few days his nuptials, the power of her carried him back again to his bed. Some thought there was craft in the case, others imagine he suspected his wife of adultery. These two opinions are exploded by Mariana, who gives her the character of a very virtuous and modest woman. However, 'tis certain that she added daily some new affronts to the ill usage of her; and at last her to be poisoned in 1361.

Her body lamented the state of the king, thus cut off in her prime; and she did not long survive her obsequies were celebrated, as she had been a lawful queen, and her children were educated as heirs to the crown. She enjoyed power during her favour, and her brethren and relations raised to the highest dignities. The above-mentioned author says of Padilla, she wanted nothing but chastity to be a crown.

**PAGET** (William) the first name who attained to the peerage was a person of excellent parts, but of low birth, being son to a yeoman at Mace in London.

against the Scots and French; and in the 4th of Edward VI, having already several high offices, he was created lord Paget of Beaudesert *in Com. Staff.* But the year after, upon the fall of the duke of Somerset, he was sent to the tower, being accused of designing the murder of some noblemen, and selling the king's lands without commission; for which he was deprived of the garter, fined in six hundred pounds, and obliged to surrender all his offices. After king Edward's death he declared for queen Mary, who conferred on him honourable employments. He died in the 6th of queen Elizabeth 1564.

**PALAMEDES**, son of Nauplius prince of Eubœa, was the inventor of weights and measures, of drawing men up in Battalions, regulating the year by the sun, and the months by the moon. Ulysses, at the siege of Troy, being enraged at him for discovering his counterfeit madness, got him stoned to death.

**PALEARIUS** (Aenius) was a man of the greatest probity, and one of the best writers in the 16th century. He was not only thoroughly skilled in polite literature, but also in sound philosophy and divinity. He gained the esteem of the men of wit and learning of his time, by a noble poem he wrote on the immortality of the soul. He was appointed professor of polite literature at Sienna; where his tranquillity was disturbed by the contests he had with an envious colleague, and by the malicious aspersions and accusations of his enemies, against which, however, his eloquence proved always a sufficient defence. At last he left Sienna, and accepted the invitation of the magistrates of Lucca, who gave him several marks of their esteem, and settled a considerable stipend upon him. Some years after he removed to Milan, where he was seized by order of pope Pius V, and carried to Rome. He was convicted of having spoke in favour of the Lutherans, and against the inquisition; and therefore

was condemned to be burnt. This sentence was executed in the utmost rigour in 1566. He wrote several pieces both in prose and verse, of which the one above-mentioned is the most esteemed; and some have imagined, but falsely, that that book brought him to the stake.

**PALEMON** or Melicertes, son of Athamas and Ino. His mother flying from her husband's fury, cast herself and her son into the sea, where they were changed into marine deities, the mother being called Lemothea, supposed to be the same with Aurora, and the son Palemon or Portunus, who presided over ports. Pausanias says he was saved, and set ashore in the isthmus of Corinth, whence the Ladi Isthmici were instituted in honour of him.

**PALES**, Goddess of the shepherd, to whom they sacrificed milk and honey, that she might deliver them and their cattle from diseases.

**PALINGENIUS** (Marcellus) is very well known by a poem, divided into twelve books, and intitled, *Zodiacus Vitis*, which he was several years in composing, and dedicated to Hercules II of Este, duke of Ferrara. Some say he was physician to the prince. Others rank him among the learned Lutherans, to whom the dukes of Ferrara gave a reception in her court, and honoured with her protection. Excepting that he exhibits the objections started by the scoffers at religion, in a manner that shews he did not wholly condemn them, his *Zodiac* contains good things, and is a truly philosophical satire against immorality and false prejudices. Tho' this poem has borne a numberless multitude of impressions, the author's life is but little known.

**PALLAVICINO** (Ferrante) a witty writer in the 17th century, was descended of an illustrious family of Piacenza in Italy. He gave from his infancy the strongest indications of an exalted genius. Having made a great progress in the elements of learning, he

he was sent by his parents to a monastery, where he very much improved in learning and piety. But his pious face degenerated into licentiousness both in his life and writings, and he threw off the religious habit, which he had put on more in obedience to his parents, than out of inclination. His satirical writings at last occasioned his losing his head on a scaffold in the flower of his age. He was of a mixed character: for he was careless and profane to excess; he never was engaged in a virtuous passion; being passionately inflamed with the love of the most dissolute prostitutes. On the other side, he was the sincerest and most faithful friend; and so no man was ever a greater prey to treachery. But after he had entirely left the monastic life, he discovered a silly taciturnity or inflexibility, that favoured more of the Stoic than of the Christian; so that 'tis difficult to determine whether vice or virtue were most predominant in him.

**PAN**, God of the shepherds, who was also considered as the god of nature, whereof his picture was composed of the chief things that are to be seen in the world. The ancients believed that in the night-time he ran along the mountains, from whence comes that which we call a Panick fear, which is a fright seizing one in the darkness of the night, or without any reason for it; and that by his assistance it was that the Athenians won that battle upon the Persians, in the plain of Marathon.

**PANAGIOTI**, a Greek nobleman of the 17th century, was chief interpreter to the grand signior, with whom he had a considerable interest; which he made use of to the advantage of his countrymen. He writ in modern Greek a book intitled, *The Orthodox Confession of the Catholic and Apostolic Eastern Church*, in opposition to the confession of faith of Cyillus Lucarius, patriarch of Constantinople. He died in 1673.

**PANCIROLUS**, a famous lawyer

of Rhegium, was a person of an excellent genius, which he cultivated with the greatest care in the principal universities of Italy; and was afterwards ordinary professor of law at Padua. Philibert Emmanuel duke of Savoy, who had a particular esteem for Panciroles, invited him to his university of Turin, in 1571, where he composed his ingenious treatise *De rebus inveniis et deprehensibilibus*. But the air of Turin not agreeing with him, he there lost an eye; and for fear of losing the other, of which there appeared some danger, he returned to Padua, where he died 1591.

**PANDION**, the sixth king of Athens, began to reign about a. m. 2615. The abundance of corn and wine was so great in his time, that Ceres and Bacchus were said to be come into Attica. He died of grief, occasioned by the baseness of Theseus his son-in-law towards Philomela his sister-in-law, a. m. 2655.

**PANDORA**, a strange woman of Vulcan's making; to whom Venus gave beauty, Pallas wisdom, Mercury eloquence, &c. Jupiter being angry with Prometheus for stealing fire from heaven, sent Pandora with a fatal box into the earth, which Epimetheus opening, all sorts of evils flew out of it, only hope was found at the bottom on't.

**PANORMITA** (Antlemy) a native of Palermo in Sicily, one of the most learned men of the 15th century, and the best poet of his time. He was secretary to Alphonso king of Naples, and his principal man of letters. He was a very good-humoured man, and made the porch or piazza in Naples famous, where many persons of wit and learning used to meet, in order to converse with him on various subjects. He was skilled in the civil law, wrote well in prose, and was a good orator. He sold an estate to purchase a copy of Livy. He submitted with great patience to the tedious pains of the stragony, and reasoned admirably on adversity and prosperity. He died 1471.

**PANTENUS**,



**PANTENUS**, a Stoic philosopher, born in Sicily, was president of that famous school of Alexandria about 135, and afterwards was sent to instruct the Ethiopians in the Christian religion, among whom it is said to have first been planted by the apostle St. Bartholomew, who had left them the gospel of St. Matthew in Hebrew. After Pantenus returned to Alexandria, he continued to expound the holy scriptures publicly under the empire of Severus, and of Anthony Caracalla. He was more useful to the church by his discourses than by his writings.

**PANTHEA**, a statue, which by the different marks that accompany it, represented all the Gods, or at least, the most considerable of them. Thus the Pagans called the temples, wherein they adored all the Gods together, and where all their forms or pictures were to be seen. Such was that famous Pantheon at Rome, dedicated by pope Boniface III to the holy virgin, and all the saints. In those statues Jupiter was distinguished by a thunderbolt, Juno by a crown, Mars by an helmet, the Sun by its beams, the Moon by a crescent, Ceres by the horn of plenty, or an ear of corn, Cupid by a bundle of arrows, Mercury by wings at his feet, or a caduceus, Bacchus by the Ivy, Venus by the beauty of the face, and so the rest of their divinities. Some there were that represented all the Gods, others all the Goddesses; and some represented them all together.

**PAPIAS**, bishop of Hierapolis, was a disciple of St. John the Evangelist. He writ five books intitled, *The Exposition of the Discourses of the Lord*, of which now only remain a few fragments. He it was who introduced the opinion of the Millennium.

**PAPIRIUS CURSOR** (Lucius) dictator of Rome, the greatest captain of his time. He was a very rich patrician and an usurer, who ruined one Publius by lending him money. The

time of payment being expired, and Publius not having wherewith to satisfy Papirius got him declared his slave, who being a handsome young man, Papirius made himself more remarkable for his bestiality than for his avarice; for Publius rejected his foul solicitations, and fled to the people for a delivery. This Papirius defeated the Samnites twice, and won the town of Luceria. He also beat the Samnites again in 445; and at last put an end to the war with them, which had lasted seventy-one years. He also entirely defeated the Tarantines, and ended the war which had begun ten years before.

**PARACELSUS** (Phillip. Aur. Bombastus de Hohenheim) was born at Einsiedeln near Zurich in Switzerland, in 1493. He made great progress in the study of physic in a short time, and travelled to enlarge his knowledge and acquaintance; after some time spent in travelling he returned to Bale, where he read physic lectures in the German tongue, and found out a new and successful way of preparing physic by chemical remedies, by which he won great reputation. He gloried to have overthrown the method of Galen, whereby he contracted the hatred of the physicians, notwithstanding all his pretences. He died in 1541, in the 48th year of his age. We have his works in eleven volumes.

**PARANYMPHI**, were those who conducted the bridegroom and bride to the church on the day of the celebration of marriage, and presented them to the priests in the absence of the parents. This custom prevailed in the 2d age of the church.

**PARCE**, the three destinies, named Clotho, Lachetia and Atropos, were daughters of Jupiter and Themis, who governed the thread of man's life. The youngest held the distaff and drew the thread; the second turned it upon the spindle; and the eldest cut it off.

**PAREUS** (David) born at Frankenstein

Wenhein in Silesia in 1548, was professor of divinity at Heidelberg thirty-eight years. He died in 1622, aged seventy-four, having before had a vision in his sleep of the city and castle being all in a flame; and accordingly the town was sacked by the Spaniards a little before his death. He was famous for his comment on the scripture. His commentary on the Romans was burnt at London, for his expressing himself seditiously concerning government.

PARIS, son of Priam and Hecuba. His mother with child of him, dreamed that she was brought to bed of a fire-brand, and was told the child should occasion the ruin of Troy. Priam ordered him to be made away, but Hecuba put him out to the shepherds on mount Ida, where he fell in love with the nymph Oenone; and being chosen by Jupiter, Pallas and Venus, to determine which of them was most beautiful, he decided for Venus, who had promised to give him Helen; accordingly being discovered and received by his father he was sent into Greece, where he stole away Helen, from which rape followed the Trojan war, wherein he cowardly killed Achilles with an arrow, for which he was afterwards slain by Pyrrhus.

PARIS (Matthew) an English Benedictine of the monastery of St. Alban, lived in 1259, and was one of the greatest men for learning of his time. He understood painting, architecture, mathematics, divinity, history, and was a good poet and orator for that age. His history consists of two parts; the first begins with the world, and reaches to William the Conqueror; the other begins from thence, and goes to 1259, in which year he died.

PARKER (Samuel) son of John Parker, was born at Northampton in 1640, and bred at Wadham-college Oxford. Soon after he removed to Trinity-college, and shook off the prejudices of a Presbyterian education. He was afterwards made archdeacon of Canterbury; and in 1686 was consecrated

bishop of Oxford, and made president of Magdalen-college by king James II. He died in March 1687. He was very eminent for his piety and learning, and the delicate turn he gave to all his writings. His most considerable works are *Treatamne Physico-Theol. de Deo, &c.* Of Ecclesiastical Polity: *Dissertationes de Deo & Providentia: A Discourse in Vindication of bishop Bramhall: A Response to the Rehearsal transposed: A Demonstration of the Law of Nature and Christian Religion: The Case of the Church of England stated.*

PARMENIDES of Elm, a philosopher, and disciple of Zenophanes, *b. c.* 318, the first that said the earth was round, and the centre of the world; and that cold and heat were the two principles of all things. His philosophy is in verse.

PARMENIO, general of Alexander the Great's army, who gave him many marks of his esteem, as Parmenio had given proofs of courage, Darius king of Persia offered to give him all the country on this side the river Euphrates, with his daughter Statyra in marriage, to get him a peace of Alexander; upon which he expressed himself thus, *Were I Alexander, I would accept of these offers,* meaning they were little enough; however, being accused of conspiracy, Alexander caused him and his son Philotas to be put to death.

PARRE (Catherine) daughter of Sir Thomas Parre, and sister to William Parre marquis of Northampton. She was first married to John Neill lord Latimer; and after his death to Henry VIII, king of England. She was complained of to the king as inclining to some new heretical opinions, upon which the king was persuaded to sign a warrant to commit her to the tower; which being done, and brought to the queen, she immediately made a visit to the king, who discoursed with her upon some points of religion, and finding by her answers that she was wrongfully accused,

was reconciled to her. After this was interred a third time near Seymour lord high admiral of England, and died in 1648.

**ALIS,** a fort of Pagans in the town of Cambray and Guzeville, a city in the empire of the Moghols, fled from the Persians, who resorted to avoid the persecutions of Mahomedans in the seventh century. They believe that there is but one God, the creator and preserver of the world, but that he hath seven deities, who take account of all that is in the universe, and execute orders there. Under these seven place twenty-six others, inferior to them both in dignity and office, yet them almost as Gods. See *Isis Tom. 2. d' Olearius*.

**ARTHENAI** (Anne de) was a woman of great genius and learning. Not content with studying the Latin tongue, she became such a proficient in the French, that she could read with pleasure the authors in that language. Her curiosity extended to books of divinity; she attained to great skill in cryptography; and took a singular pleasure in discoursing with divines on theological subjects. Moreover she had a fine voice, and understood all the secrets of music in perfection. She was one of the brightest ornaments of the court of Ferrara's court.

**ARTHENAI** (Catherine de) daughter of the preceding lady, was married in 1668 to baron du Pont; and in 1675 to Renatus de Pont, the second of that name; leaving her a widow in 1685, she employed her whole thoughts on the education of her children. Her eldest son was crowned with the greatest success; the eldest of her sons became famous duke of Rohan, who supported the Protestant cause with so much vigour in France, during the wars in the reign of Lewis XIII. Her second son was duke de Soubise, and three daughters: Henrietta, who died unmarried; Catherine, who married a duke of Deux-Ponts, and

made the beautiful answer following to Henry IV her admirer, *I am too poor to be your wife, and of too noble a family to be your mistress*; and Anne, who was never married, but survived all her brothers and sisters, and became famous for her piety and knowledge. This was the renowned Anne de Rohan, who supported with so much patience and resolution, the calamities of the siege of Rochelle.

**PARTHENOPE**, one of the Syrens, who failing to charm Ulysses and his companions with their singing, threw themselves into the sea, and Parthenope landed in Italy, where the inhabitants finding her tomb, built a city, and called it Parthenope, which they ruined afterwards; and being told by the oracle, that they must rebuild it to be freed from this pestilence, they called it Neapolis, now Naples.

**PARTS** (James des) lived in the 15th century, and was physician to Philip the Good, duke of Burgundy. He was one of the most learned men of that age, and wrote books which continued a long time in great reputation.

**PARYSATIS**, sister of Xerxes, and wife to Darius Ochus king of Persia, was of a very cruel nature. She caused Statira, wife to her son Artaxerxes (whom she did not love) to be poisoned; and she made away with all who complied not with her humour.

**PASCAL** (Blaise) one of the sublimest genius's the world ever produced, was born at Clermont in Auvergne June 29, 1623. He never had any preceptor but his father, who was a very learned man, an able mathematician, and descended of one of the best families in Auvergne. He gave up a high employment he there enjoyed, in order to go and settle at Paris, for the better education of his son, whom he loved with the tenderest affection, and who from his infancy gave indications of a genius greatly superior to the generality of mankind;

mankind; he Mr. Parier tells us, that ' he always desired to have a reason for every thing, and could never yield to any point, but what appeared to him evidently true; so that when good reasons were not given him, he would search for better in his own mind; and whenever he applied himself to a subject, he never left it till he had found some reason that was satisfactory to him.' Having such a cast of mind there was just reason to fear, that he would turn free-thinker; yet he never was tainted with that fault; but always distinguished with the utmost exactness, between the laws of faith, and those of reason. So great a turn had he for the mathematics, that he learned, or rather invented, if I may so say, geometry, when but twelve years old; for his father was unwilling to initiate him in that science so early, for fear of its diverting him from the study of the languages. At sixteen he composed a very curious mathematical piece; about nineteen he invented his machine of arithmetic, which has been much admired by the learned. He afterwards employed himself assiduously in making experiments according to the new philosophy, and particularly improved upon those of Toricellius. At the age of thirty-two he quitted his mathematical studies, and every other kind of learning, to apply himself wholly to that only thing which Christ calls necessary. He died at Paris in 1662. His works have always been looked upon as most ingenious, most beautiful, and most accomplished pieces; and make posterity regret the want of a work he designed against the Atheists, and all those who do not admit the truth of the gospel. Some materials which he had prepared for it, we have in a collection of his thoughts. His loyalty, his charity, his humility, his patience, were no less extraordinary than his genius and learning. To conclude, he was a shining witness, that piety is not incom-

patible with the best understanding.

**PASIPHAE**, daughter of Apollo, and wife to Minos. She had by a bull the Minotaur, which was shut up in the labyrinth, and killed by Theseus.

**PASOR** (Mantius) professor of divinity in Groningen, was born at 1599. After having made a considerable progress at Herborn, upon the plague's breaking out there, was sent to Marburg in 1614. He being very ill used both by the professors and students, was obliged to return the year following to Herborn, where he closely applied himself to his studies. In 1616 he went to Heidelberg, where he made vast improvement; and gained to great a reputation by several public exercises performed by him in the university, that in 1620 he was appointed mathematical professor there. Not long after he was forced to fly, on account of the invasion of the Palatinate: yet, how soon the storm was blown over, he went and continued the duties of his employment in Heidelberg, where he suffered all imaginable inconveniences and dangers, and did not leave that city till it was sacked by count Tilly in 1622. Then he went to Herborn; and two years after came over into England. He read private lectures in Oxford, both on the Hebrew and the mathematics. In 1626 he was there made professor of the Eastern languages, which employment he exercised till 1629, when he was invited to Groningen to be professor of philosophy there. He was afterwards mathematical professor; and in 1645 was appointed professor of divinity. He died in 1658, having led an irreproachable life of celibacy. He never published any book.

**PASQUIER** (Stephen) king's advocate in the chamber of accounts at Paris, was one of the most knowing men of his time, and a great lover of learning, in the end of the 15th and beginning of the 17th century. He had acquired an exact knowledge in all ancient history, and particularly that



that of France. We have his *Enquiries* in one volume folio, his *Epistles*, &c.

PASQUIN, a marble statue, that stands in a corner of the palace of the Vatican at Rome. They say, that Pasquin was a cobbler about two hundred years since, at whose stall idle persons met, who delighted in raileries; and that after his death, the statue of a gladiator was found near his stall, which was called after his name. Upon this they fasten libels and satires in the night-time, against those whom they dare not otherwise bespatter.

PASTON (Sir Robert) of Paston in the county of Norfolk, was, for his great services and active zeal for the restoration of king Charles II, advanced to the degree of a baron of this realm, by the title of lord Paston; as also viscount, by the title of viscount of Yarmouth.

PASTOPHORI, certain Egyptian priests more venerable than the rest, were so called, because they wore the mantle of the goddess Venus, which was termed *pastris* by the Grecians. This word signifies also the bed whereon was wont to be placed the statue of some deity.

PATALENA, a Goddess of the ancient Gentiles, who was supposed to take care of the corn in the time of its coming forth of the blade. 'Tis derived from the Latin word *patens*.

PATERCULUS (Caius Velleius) = Latin historian under the empire of Tiberius, was born probably, a. r. 755. His ancestors were illustrious both in dignity and desert. He commanded the cavalry in Germany under Tiberius; and accompanied that prince nine years successively, for which he was honourably rewarded. He was raised to the pretorship, but to no higher employment. He is thought to have been a friend of Seneca, and to have been involved in his ruin. He wrote a very curious epitome of the Roman history; but he is censured for his partiality to Seneca, and for his extravagant flattery

of the emperor.

PATIN (Guy) professor of physic in the royal college of Paris, was born in 1602. He made his way into the world merely by the force of his genius, and was first corrector of a Printing-house. He was a man of great wit and erudition; he spoke with the gravity of a Stoic, but his expressions were very satirical. He hated bigotry, superstition and knavery; had an upright soul, and a well disposed heart. He was a most tender father, courteous to every body, and polite in the highest degree. He died in 1672, and left a son.

PATIN (Charles) who made a great figure in the world, and excelled in the knowledge of medals. He was born in Paris in 1633; and made so surprising a progress, that he maintained Theses in Greek and Latin, on all parts of philosophy in 1647. He studied the law, in compliance to an uncle, and was admitted an advocate in the parliament of Paris. Six years he spent in this study, but could not lay aside that of physic, for which he always had an inclination. He therefore quitted the law, and devoted himself to physic; in which, after taking the doctor's degree, he applied himself to practice, with great success. He afterwards travelled into Germany, Holland, England, Switzerland and Italy. In 1676 he was appointed professor of physic in Padua; and three years after was created a knight of St. Mark. He died in that city in 1694. His works are many, and well known to the learned world. His wife too, and his daughters were authorless.

PATRICIANS, those who descended from the first senators made by Romulus, or Tarquinius Priscus. Those made by the first were called the grand Patricians; those by the latter, the little Patricians.

PATRIGIUS (Augustin) was a native of Sicina, and descended from an illustrious family. In 1450 he was appointed secretary to pope Pius II,

and second bishop of that country in the 5th century. At sixteen years of age he was made a slave, and continued so for six years. Then he became a disciple of St. Martin of Tours who ordained him priest, and sent him into Ireland, where he laboured successfully sixty years in converting the inhabitants.

PATRICK (Simon) a very learned English bishop, was born at Gainfborough in Lincolnshire September 8, 1626. He was son to a mercer of good credit in that place. In 1644 he was admitted into Queen's-college Cambridge. In 1647 he took the degree of A. B. and that of A. M. in 1651, when he entered into holy orders. After being some time chaplain to Sir Walter St. John, and vicar of the church at Battersea in Surry, he was preferred to the rectory of St. Paul's Covent-garden in London; where he was very useful and diligent in his ministerial function, and continued all the time of the plague in 1663 among his parishioners, to their great comfort. The same year he took his degree of D. D. at Oxford, being

living of St. Martin's in the which he refused, on account of esteem he had for his parish Covent-garden, and his apprehension that he should not be able to discharge the duty of so great a cure therefore he recommended to ship Dr. Thomas Tenison, of strength of body and mind to such a charge. In 1682 D. de Moulin, who had been a professor at Oxford, and had many bitter books against the of England, sent for Dr. Patrick on his sick-bed, and made declaration of his concern about that account, which he and it was published after his death. During the reign of king James the dean's behaviour shewed, that nothing more at heart than a Protestant religion, for which he all that was dear to him, by his writing against the errors of the church of Rome. In 1687 he published a *Prayer* composed for such a time, when persecution was expected by all who stood firm in religion. The year after the

Paulus with much reputation, and was an enemy to the peripatetic principles. He wrote a great many pieces, and published the works of Mercurius Trimegistus.

**PATROCLUS**, son of Menetius and Stelene, bred up under Chiron with Achilles, by whom he was extremely beloved. He was killed by Hector at the Trojan war; but his death was soon revenged by Achilles, who killed Hector.

**PATRU** (Oliver) a counsellor in parliament, and dean of the French academy, was born at Paris in 1604. He had an excellent faculty both of speaking and writing. Upon his admission into the French academy in 1640, he made an oration of thanks, which gave rise to the custom of the admiralty of speeches, which still are in use in that society. Mr. de Vaugelas owns himself much indebted to him for his assistance in composing his *Remarks on the French tongue*, of which he was by far the greatest master in France; so that he was consulted as an oracle by all the best writers of that nation. He died in 1681, aged seventy-seven. Tho' he was a most judicious critic, and eloquent pleader, the qualities of his soul were no wise inferior to those of his parts. His virtue was proof against corruption. He was a faithful friend, and undisturbed by misfortunes.

**St. PAUL** the apostle, was born at Tarsus in Cilicia, of Jewish parents. He was educated at Tarsus, which, as Strabo informs us, excelled Alexandria, Athens, and Rome itself for polite learning. Thence he was sent to Jerusalem to study the law under Gamaliel, where he became a Pharisee, and engaged in a violent Persecution, but was wonderfully converted in his way to Damascus. See Acts xxii. 9. After which he preached the gospel in Arabia, Damascus, Jerusalem, Cesarea, Tarsus and Antioch; and together with Barnabas, sailed for Cyprus, and preached to the Jews in that island. At Paphos he converted

the proconsul Sergius Paulus, and struck Elymas the sorcerer blind; he passed to Iconium, where he miraculously cured a cripple, and was stoned by the rabble until they thought he was dead; but reviving on a sudden, he went to Derbe, and returned to Antioch in Syria, whence he was sent to Jerusalem, to consult the apostles about the Mosaic ceremonies, and brought back the decree against them. He was at last sent to Rome, where he is said to have converted Poppea Sabina, Nero's concubine, for which Nero being enraged against him, commanded him to be beheaded. He was executed at the *Aqua Salvia*, three miles from Rome, and buried in *Via Ostiensis*. The order of his epistles is probably placed according to the dignity of those to whom they were sent. 'Tis thought St. Paul preached the gospel not only in Spain, but in Britain also.

**PAUL**, first bishop of Narbonne, or Sergius Paulus the Proconsul, converted and made bishop by St. Paul, was descended of one of the best families of Rome. 'Tis said the apostle called himself Paul from his name. The Spaniards will have him to be their apostle, which is not improbable; and it is said he died a martyr at Narbonne.

**PAUL**, the first pope of that name, succeeded Stephen II, his brother, in 857. He implored the help of king Pepin against the Greeks and Lombards, and died in 867.

**PAUL II**, chosen pope in 1464, was the son of a Venetian nobleman. He was a handsome person and magnificent, yet so mean-spirited, that when he could not obtain what he desired, he would mix tears with his petitions. He turned out the clerks of the briefs, whereof Platina was one, who was imprisoned, and cruelly used for four months together. He subdued count Averfa's son, who denied obedience to the church, taking nine strong castles in fourteen days time. Ferdinand king of Naples, who lent him

him his troops in this war, desired to have his tribute remitted; the pope's denial occasioned great heats between them, and having brought the princes of Italy to a peace, he made noble feasts, rates, and spectacles for the people, but was seized with an unexpected terror at the news of two conspiracies laid against his person, and put those he suspected on the rack, of which Platina was one, but was set at liberty after a year's imprisonment. This pope used paint when he appeared in public, and enriched his pontifical vestments with diamonds, sapphires, emeralds, chrysolites, &c. but was no favourer of human learning. He would sometimes be very liberal, and took care that corn, and all manner of victuals, should be afforded cheaper at Rome than formerly. He died suddenly July 25, 1471, aged 53.

PAUL III, pope after Clement VII, was chosen October 13, 1534. He assembled a council at Trent the 13th of December 1545. He made a league with the emperor and Venetians against the Turks, which had no success; and in order to a peace, got together Francis I, and the emperor Charles V, and caused them to swear a truce for ten years. This pope had a grandson called Octavio, who wrote to his father, that if Parma, which the pope designed to restore to the church, was not confirmed to him, he would join with Ferdinand Gonzague to recover it. This ingratitude in his kinsman threw the pope into a fever, of which he died at mount Quirinale November 10, 1549, aged 81. This pope was learned and judicious, well skilled in astrology, wrote very ingenious verses, and several epistles to Erasmus, &c. He also founded the palace of the Farnese, the most noble edifice in all Europe. He was severe upon king Henry VIII of England, against whom he issued out his bull, excommunicated him. See more of and afterwards him in the history of the council of Trent.

PAUL IV, pope, succeeded Mar-

cel II May 23, 1555, being then almost eighty years of age. He was a great scholar and good linguist; he laboured to reform manners and ecclesiastical habits, condemned impious books, punished blasphemers, forbid swear, and expelled his nephews from Rome for their misbehaviour. He confirmed the inquisition by his curies and privileges, and laboured to re-establish the Roman Catholic religion in England in queen Mary's reign. Through the fury of the people his body was placed in a little tomb built only of brick. He wrote *de Symbolis: De Emendanda Ecclesia, &c.* He was of a morose temper, and showed great severity and exactness of life. He joined with the French and Swissers against Philip king of Spain, which ended in the miserable desolation of Italy; and the French being defeated at Quintin, he was pleased to consent to a peace. His conduct was so disagreeable to the people, that they defaced in one days time all the monuments of the Caesarian family.

PAUL V, pope, chosen May 16, 1605, and succeeded Leo V. He had for competitors the famous Bellarmine and Baronius. His name before was Camillo Borghese. His knowledge in the Law was extraordinary, and his chief design was to screw up the ecclesiastical dignity to the height, from which, he said, the remission of his predecessors had made it fall. But he was retarded, amongst other things, by melancholy apprehensions of death, because the image of the virgin Subiaco had sweated, which is common, they say, before the pope's death; but the astrologers having told him that all things were now suspicious, he re-assumed his design to raise the dignity of the church. Soon after this pope's promotion, the gunpowder plot was discovered in England. He died January 24, 1621.

PAUL (Father) was born at Venice in 1552. He was educated by his uncle Ambrosio Merelli, and soon made great progress in learning. He



was very serious from his infancy, andaverse to those pastimes, which are the usual amusements of youth. He was remarkable for two qualities, which seldom meet in the same person, a strong memory, and clear judgment. At thirteen years of age he applied himself to philosophy, mathematics, and the Greek and Hebrew languages. He took upon him the habit of the Servites in 1566. Upon entering into this order, he changed his name of *Peter Sarpi* for that of *Paul*. He was afterwards chaplain to the duke of Mantua, and reader of positive and casuistical divinity, and canon law in that city. So he became a perfect master of the Hebrew language and of history; but shewed the utmost contempt for judicial astrology. When weary of a court-life, he returned to his convent at Venice, and so intensely applied himself to study, that he injured his health by it. After taking the degree of D. D. he was admitted a member of the college of Padua, and chosen provincial of his order for the province of Venice, tho' then but twenty-six years of age. He discharged this post with such honour and dignity, that in 1579 he was appointed, with two others, to draw up new regulations and statutes for his order. This he executed with great success; and when his office of provincial was expired, he retired for three years to the study of natural and experimental philosophy, and anatomy, in which he is said to have made some useful discoveries. He was then chosen procurator general of his order, and during his residence at Rome, was greatly esteemed by pope Sixtus V. and contracted an intimate friendship with cardinal Bellarmine and other eminent persons. Some time after he was accused of heresy, and brought into a series of troubles, which he supported with exemplary patience and magnanimity; till at length, growing extremely odious to the pope's party, he was assassinated, and left for dead, by five ruffians, who

then retired to the palace of the pope's nuncio in Venice, from whence they escaped to Ravenna or Ferrara. These circumstances discovered who were at the bottom of this attempt. He recovered however of his wounds, and retired to a place of security, where he wrote his *History of the Council of Trent*, which he compiled principally for the sake of king James, with whom he corresponded. His name, ever since the interdict, was become famous all over Europe; and two kings made him very advantageous offers to reside in their dominions. He died, as he had lived, with piety and resignation, in 1623, and was buried in a most magnificent manner. In fine, he was a person of an amiable character. His temper was quiet and settled: he was a man of vast knowledge, and profound humility; an enemy to superstition and hypocrisy, and heartily wished for a reformation. He was a good controversial writer, a judicious and elegant historian.

PAULET (William) son of Sir John Paulet, descended of an ancient family in Somersetshire, was a person of great learning and parts. In the 29th of Henry VIII. at the creation of Edward prince of Wales, he was made treasurer of the king's household; and the next year was advanced to the dignity of a baron of this realm, by the title of lord St. John. After enjoying several high offices under king Henry VIII. he was by king Edward VI created earl of Wiltshire, and constituted lord treasurer of England; and soon after was honoured with the title of marquis of Winchester. He was in great favour with queen Mary, because he had been one of the chief of those who proclaimed her in opposition to lady Jane Grey. She confirmed his patent for the office of lord treasurer, as did queen Elizabeth in the first of her reign. This noble peer died in the 9th year of his age, having lived to see an hundred and three persons of his own generation. 'Tis reported of him that being asked

how he found means to stand in such perilous times, wherein such great alterations were made both in church and state, he answered, *By being a widow, and not an oak.*

PAULI (Simon) chief physician to the king of Denmark, wrote divers pieces, amongst others *Flora Danica*, wherein he treats of the singular plants that grow in Denmark and Norway; and a treatise of the abuse of Tobacco and Tea. He died in 1682, aged seventy-seven.

PAULINA, a Roman lady, famous for her virtue and birth, and no less beautiful than rich. A young gentleman named Mundus was passionately in love with her; and being not able to win her by presents or entreaties, got one of the priests of Isis to persuade her that the God Anubis would see her in private; the lady lies in the pretended chamber of Anubis, where Mundus was concealed, and lay with her. Understanding the cheat, she tells her husband, and he complained to the emperor Tiberius, who ordered the priests to be crucified, the temple to be ruined, and the statue of Isis to be thrown into the Tyber; and banished Mundus.

PAULINUS, bishop of Nola, was born at Bourdeaux; the poet Ausonius was his master, with whom he afterwards kept a great correspondence. He was consul at Rome in 375, and was baptized by Delphinus bishop of Bourdeaux in 391, upon which he distributed his estate to the poor. He was ordained by Eulampius bishop of Barcelona, being almost forced into priests orders by the importunity of the people, and was made bishop of Nola in Campagna, where he continued till the sacking of it by the Goths in 410. He was a person of great piety, and of an obliging conversation, extremely good-natured and generous; and when Campagna was plundered by the Goths, a widow's son being made a slave, and he having nothing to give her for his ransom, offered his own person in ex-

change, and went into Barbarie being known, he was honourably back into Italy. Paulinus has genius for poetry, and St. Jerome praises his eloquence in prose.

in May 431, aged 78. See before his works.

PAULUTIUS (Arasest) doge of Venice. That republic governed first of all by tribunes were annually chosen, for twelve hundred years. But about 697, the Venetians elected a duke, who was Paulutius. He was succeeded by others; after whom the government of the republic was given to generals of the army, whose power lasted but one year. Six years afterwards dukes as before, and continued.

PAUSANIAS, general of the Lacedaemonians, defeated Mithridates at Plataea, a. r. 275, overcame the Persians by sea, and took them from them, but grew insupportably insolent; for he told Xerxes he gave him his daughter, he was his master of all Greece; afterwards one of his letters intercepted, he withdrew into his temple, where he was killed a. r. 277.

PAUSANIAS, a grammarian of Cefaria in Cappadocia, lived in the second century, a long time in Rome, and afterwards at Rome, where he died very old. He wrote a description of Greece in ten books, which is still extant. Julius Caesar treats him as an impostor, justly, as Vossius proves.

PAYS (Renatus le) poet and wit. He was of Brittany, but lived at Lyons, and afterwards at the province of Dauphiné, where he had some employment in the court. His *Amities*, *Amours*, &c. were much liked; but soon he afterwards published metrical pieces of the same success. The satires given of Holland and England were ludicrous, and very unfair. a member of the academy of

and received the honour of the knighthood of St. Maurice from the duke of Savoy.

PEARSON (John) a very learned English bishop in the 17th century, was born at Snoring in 1613. After his education at Eaton and Cambridge, he entered into holy orders in 1639, and was the same year collated to the prebend of Netherhaven in the church of Sarum. In 1645 he was appointed chaplain to the lord keeper Finch, and by him presented to the living of Torrington in Suffolk. In 1650 he was made minister of St. Clement's East-church in London. In 1657 he and Mr. Gunning had a dispute with two Roman Catholics, upon the subject of schism; a very unfair account of which was printed at Paris in 1658. Some time after he published his *Explication of the Creed*, and several other works. After various preferments he was advanced in 1672 to the see of Chester, where he died in 1686.

PEERS of France, officers of that crown, and chief counsellors of the parliament of Paris, which is therefore called the *Court of Peers*. Anciently there were but twelve, six ecclesiastics, and six laics. Some ascribe their institution to Charlemagne, and some to others. They were instituted to assist the king at his coming to the crown, in judging of facts and differences among vassals, to advise him in important affairs, and serve him in his wars.

PEIRESC, or Nicolas Claude Fabri, lord of Peirese, and counsellor of the parliament of Provence, was one of the finest wits, and most learned men of his age. He died at Aix in 1637. The Roman academy did him extraordinary honours, and his elegy was writ in above forty languages. See his life written by Gassendus.

PEKAH, king of Israel, was the son of Remaliah, who, in order to get upon the throne, killed the king Pekahiah in his own palace, was made king, and reigned twenty years. He was slain by Hoshea his successor

a. m. 5296.

PELAGIUS, an heresiarch, was born in Great-Britain, lived devoutly for some time, but growing vain of his wit and philosophy, he fell into most abominable errors. He held an impeccable state in this life, and that we may work out our salvation by natural power; and being cited before an assembly of bishops at Diospolis in Palestine, he deceived them by his equivocal answers. He also denied original sin, and held merits. St. Augustine, Jerom, &c. wrote against him, yet he found many followers. The popes Innocent, Zozimus, &c. anathematized him, and the emperor Honorius banished him and his adherents out of Rome; whereupon he retired into his own country, and was there refuted by St. Germain of Auxerre, &c. Dr. Cave says he was a Welchman, but denies that he was a scholar at Cambridge. He wrote *Epistola ad Demetriadem: De Virginitate: Libellus Fidei ad Innocentium Papam, &c.*

PELEUS married Thetis, and had Achilles by her; whence he is called Peleides.

PELIAS, brother of Eson, the father of Jason. He seized upon the kingdom in prejudice of his nephew Jason, and that he might rid himself of him, advised him to undertake the conquest of the Golden Fleece. Pelias suffered himself to be deluded by Medea, who promised to make him young again, (as she had done Eson) by drawing the old blood out of his veins, and filling them with new, but Medea let him die.

PELISSON (Paul) was one of the finest genius's of the 17th century. He has been famous for his history of the French academy, and other curious pieces.

PELL (John) was an eminent English mathematician in the 17th century. He was bred at Cambridge, where he became a great linguist, philosopher and mathematician. In 1643 he went to Amsterdam, and there was appointed professor of mathematics,



thematics, and read with great applause public lectures upon Diophantus. In 1646 the prince of Orange sent for him to be professor of philosophy and mathematics in the *Schola Illustri* at Breda. The year following he published at Amsterdam in 4to *Controversia cum Christiano Langomontano de vera Circuli Mensura*; and in 1651 his *Idea of Mathematicis* was printed at London. In 1652 he came over to England; and in 1654 was sent by Cromwell to the Protestant cantons of Switzerland, where he chiefly resided at Zurich, with the title of *Ablegatus*; but afterwards had orders to continue there with that of *Resident*. In 1658 he returned to England. In his negotiations abroad he did no ill service to the interests of king Charles II, and the church of England. In 1661 he entered into orders, and the same year was presented to the rectory of Fobbing in Essex; and in 1663 to that of Laindon in the same county. He died poor in 1685. Besides the books above-mentioned, he wrote several others.

PELLETIER (James) a doctor of physic, and an eminent mathematician, was born in 1517. He was an excellent Latin and French poet, a good orator, physician, and grammarian. He wrote *Oeuvres Poétiques*, *Commentaires Latins sur Euclide, &c.*

PELLEVE, or PELVE (Nicolas) a cardinal, bishop of Amiens, and afterwards archbishop of Sens and Rheims, was born in 1518. He was sent to Scotland in 1559, with some doctors of the Sorbonne, to endeavour to suppress the reformation, either by fair or foul means. But Elizabeth queen of England sending succour to the Scots, a peace was quickly concluded. Cardinal Pelleve died in 1594.

PELOPIDAS, a Theban captain, retook Cadmea by a stratagem, a. r. 373, and was present with Epaminondas at the most noble exploits of the Boeotian war. He persuaded the Thebans to make war upon Alexander

the tyrant of Phere, and won the battle; but was slain in the fight a. r. 390.

PELOPS, son of Tantalus king of Phrygia, married Hippodamia, and became so potent, that all the country beyond the Isthmus was called after him, *Peloponnesus* being added. The poets tell another story, that Tantalus served him up to the table of the Gods.

PENATES, household gods, being little statues which the ancients kept in their houses, to which they often offered sacrifices of wine and incense.

PENELOPE, daughter of Ixion, and wife to Ulysses. Ulysses being absent twenty years at the Trojan war, and elsewhere; her lovers told her he was dead, and entreated her to declare in their favour, which she promised to do so soon as she had finished a certain piece of work; but she, to delude them, was wont to undo all by night which she did in the day, and by this means waved the impatience of her lovers till her husband returned.

PENN (William) an eminent writer among the Quakers, was born at London 1644, and educated at a school at Chigwell in Essex, where, at eleven years of age, says Mr. Wood, being retired in a chamber alone, he was so suddenly surprized with an inward comfort, and (as he thought) an external glory in the room, that he has many times said, that from that time he had the seal of divinity and immortality, that there was also a God, and that the soul of man was capable of enjoying his divine communications. In 1660 he was entered a gentleman-commoner of Christ-church in Oxford; and in October that year was matriculated as a member of the university and a knight's son. Here Mr. Penn (who had before received an impression from the preaching of one Thomas Lee a Quaker) with some other students, withdrew themselves from the national method of worship, and held



private meetings for the exercise of religion. This giving great offence to the heads of the college, our author, tho' but sixteen years of age, was fined for non-conformity; but continuing unshaken, was at length expelled his college. No better was he used by his father upon his return home; but his passion abating, he sent him into France, where he stayed some time. About the year 1666 his father committed to his care and management a considerable estate in Ireland, where he embraced the religion of the Quakers, whose meetings he constantly frequented. In 1667 he, with many others, was imprisoned; but upon writing a letter to the earl of Orrery was soon discharged. About 1668 he became a public preacher among the Quakers, and therefor was committed close prisoner to the tower of London, where he wrote several treatises. Being discharged after seven months imprisonment, he went to Ireland, where he preached and wrote some pieces. In 1670 his father died, and being perfectly reconciled to him, left him both his paternal blessing and a plentiful estate. In 1671 he was committed to Newgate, where he had been once before; and during his imprisonment, which lasted six months, he assiduously employed himself in writing. In 1672 he married a daughter of Sir William Springett, and resided some years with his family at Rickmersworth in Hertfordshire. In 1677 he travelled into Holland and Germany, in order to propagate the principles of Quakerism; and had frequent conversations with the princess Elizabeth, daughter of the queen of Bohemia, and sister to the princess Sophia, grandmother to his present majesty. In 1681 king Charles II, in consideration of the services of our author's father, and sundry debts due to him from the crown at the time of his decease, by letters patent dated March the 4th 1680-1, granted Mr. Penn and his heirs that province lying on the west side of the river De-

laware in North America, formerly belonging to the Dutch, and then called the New Netherlands. The name was now changed by the king in honour of our author, whom and his heirs his majesty made absolute proprietors and governors of that country. Upon this he published *A brief Account of the Province of Pennsylvania*, &c. and soon after many single persons and families went over out of England and Wales, and laid the foundations of the city of Philadelphia. After the accession of king James II to the throne, he was in great favour with his majesty, as he formerly had been with him when duke of York; but this exposed him to the imputation of being a Papist, from which he vindicated himself. Upon the revolution our author's great interest at court made him suspected of disaffection to the government, and of holding correspondence with the late king James II, but after being examined he was discharged. His design of going over a second time to Pennsylvania in 1690 was frustrated by a fresh accusation against him, backed with the oath of one William Fuller, who was afterwards declared a cheat and impostor. A warrant being granted for apprehending Mr. Penn, he narrowly escaped, and concealed himself two or three years. In the latter end of 1693, through the interest of the lord Ranelagh, lord Somers, and Sir John Trinchard, he was admitted to appear before the king and council, where he so effectually represented his innocence, that he was acquitted. In 1694 his wife died, and next year he married again. In 1699 himself with his wife and family embarked for Pennsylvania, whence he returned to England in 1701. When queen Anne ascended the throne, she took Mr. Penn into favour, and he was often at court. In 1710 the air of London not agreeing with his declining constitution, he took a handsome seat at Rushcomb near Twyford in Buckinghamshire,

Buckinghamshire, where he resided the remainder of his life. He died in 1713, aged seventy-four. His friendly and pacific manner of treating the Indians produced in them an extraordinary love for him and his people; so that they have maintained a perfect amity with the English in Pennsylvania ever since. He was the greatest bulwark of the Quakers, in whose defence he wrote numberless pieces.

PENTHESILEA, a queen of the Amazons, succeeded Orithya. She gave proofs of her courage in the wars of Troy, and was slain by Achilles.

PEPIN, the Short or Little, king of France, brother to Carloman, who shared the kingdom after their father Martell's death, but Pepin observing the respect paid him by the people, proposed to have the crown set upon his own head, to which they agreed, and pope Zachary declared in his favour; so he was crowned May 1, 752, and Childeric III, who was a prince without sense or courage, was dethroned and put into a monastery. After this the new king put a stop to the revolt of his brother Grifphon, and took Vannes, and subdued all that country. Pope Stephen fought assistance from Pepin against the Lombards, who went into Italy and forced Aristulphus king of the Lombards to give up all that he had taken from the church of Rome; but the king being gone, they returned to their violence as of old, whereupon Pepin re-passing the Alps, made examples of them all in 756. Then he made war upon the Saxons, upon Guisfre duke of Aquitain, whom he defeated six or seven times, and that prince being killed by his own subjects, the king remained master of all his dominions. He died of a fever at St. Denys, September 24, aged 54.

PERCY (Henry) called Hotspur, son of earl William, was knighted, and made one of the commissioners for guarding the Marches towards

Scotland, wherein he was so that he was called Hotspur. 11th of Richard II he fought French at sea with success, and Scots near Zalfone, where he earl Douglas with his own hand was also with his father at the battle against the Scots at Halh Hill. After this he took up against the king, who marched him, and near Shrewsbury H gave him the meeting with an of 14000 choice men. He began upon the eve of St. Mary dalen in 1403, and was fought extraordinary courage on both but Hotspur desperately charge the midst of the enemy, who fell, and occasioned the total of his party.

PERDICCAS, one of Alexander the Great's generals, had a share in the conquests of that king, and after his death married Cleopatra his sister, and would have usurped the empire; but entering into Egypt to attack Ptolemy Lagus there, he was killed by a seditious party of his soldiers in passing the Nile, two years after Alexander's death.

PEREIRA (Gonçes) a famous physician, lived in the 16th century. He valued himself upon a freedom from contradiction; for he affected to take the best established doctrine to maintain paradoxes. He denied Aristotle's *Materia Prima*, and Galen very severely with respect to the doctrine of fevers, and would admit a sensitive soul in beasts; those particulars may be seen in his book, intitled, *Antoniana Medicina*. He was of opinion, that those diseases which we ascribe to a sensitive soul in brutes, result from a certain pathology and antipathy.

PEREZ (Joseph) a Spanish theologian and professor of divinity in the university of Salamanca, applied himself very vigorously to the illustration of the history of Spain, especially in relation to the Benedictine order. In 1633 he published some ecclesiastical

ions against father Papebroch; confessed it was just to suppress apocryphal pieces concerning us. He died not long since.

**GAMUS** (Attalus king of) was his cousin Eumenes a. r. He made an alliance with the king, when they stood in great need of such a friend; for Hannibal was in Italy, and Philip king of Macedonia had declared himself their enemy.

Attalus went to Athens to prejudice the king of Macedonia, and great honours were conferred on him by the Athenians. He went some time into Greece, when upwards of seventy years of age, in order to procure some allies for the king. Having exerted himself too much in a speech to the Thebans, he was seized with a giddiness and fell down in the middle of his harangue. Embarking a few days after, he returned to Pergamus, where he soon after died, having lived forty-four, and lived seventy years.

**CLAUDIUS**, tyrant of Corinth, was reckoned among the seven wise men of Greece; but it had been better to have placed him among the worst men that ever lived: for he perverted the constitution of his country, oppressed its liberty, and seized the sovereign power. After a reign of four score years spent in the shocking crimes of every kind, he died with grief for the disappointment of one of his barbarous designs. Aristotle Heracleides tells us, that he was avaricious; that he imposed no taxes, contenting himself with the custom arising from sale, and from the import and export of commodities; that he was cruel to the wicked, and caused all such to be drowned; lastly, that he established a senate, and settled the expence of its members.

**PERICLES** was one of the greatest men that ever flourished in Greece. He was educated with all imaginable arts, and besides other masters, he

had for his tutors Zeno, Eleates, and Anaxagoras. He learned from the last of these to fear the Gods without superstition, and to account for eclipses by a natural cause. Men were unjust enough to suspect him of Atheism, because he had perfectly studied the doctrine of that philosopher. He was a man of undoubted courage, and of so extraordinary eloquence, supported and improved by the knowledge of natural philosophy, that he gained almost as great an authority under a republican government, as if he had been a monarch; but yet he could not escape the satirical strokes of the comic poets. They traduced him on several accounts, and especially with regard to his love for Aspasia. His dissoluteness with the women was one of the vices with which he was chiefly charged. These invectives he patiently bore, and might have been thought happy, had he not experienced the malignity of fortune in many other respects, particularly with regard to his private family. He died the third year of the Peloponnesian war, after long sickness, which had weakened his understanding. When Cimon's sister ventured one day to censure Pericles's conduct, he returned her this answer, *Old as you are, you should no longer paint.* Aspasia, Pericles's favourite, was a learned woman of Miletus: she taught Socrates rhetoric and politics. As Pericles cared not much for his wife, he willingly gave her up to another, and married Aspasia, whom he passionately loved. After Pericles's death she kept company with a man of mean extraction, and raised him to the highest posts in the commonwealth. She was the cause why the republic of Athens attacked the Samians, as also, say some, of the Peloponnesian war. She is said to have been a prostitute before her marriage with Pericles, and to have educated young girls in that profession.

**PERIMEDE**, a famous forerunner, supposed the same person with the Agamemnon.



Agamède of the *Iliad*. This Agamède was the eldest daughter of Augéas king of Elis, and wife of Mulius, a brave man, killed by Nestor.

PERIPATETICS, the name of Aristotle's followers, who disputed walking in the Lyceum.

PERIZONIUS (James) a very learned writer in the 18th century, was born at Dain in 1651, and studied at Deventer under Theophilus Hogerius and Gisbert Cuper. He removed to Utrecht in 1671, where he attended the lectures of Grævius. His father designed him for the church; but upon his death in 1672, our author pursued his inclination for the study of polite learning, history and antiquity. After he had been for some time rector of the Latin school at Delft, he accepted the professorship of history and eloquence in the university of Franeker in 1681. Here he continued till 1693, when he went to Leyden, and filled the place of professor of history and eloquence, and the Greek language till he died in 1713. He was a very accurate writer, and indefatigably industrious. He had a great penetration, a solid judgment, and a happy memory. He was affable, modest and religious; and died a bachelor.

PEROT (Nicholas) was one of the most learned men of the 15th century. He wrote many books, and is particularly famous for his translation of Polybius, and his commentary on Martial. He died archbishop of Siponto in 1430.

PERRON (James Davy du) cardinal of St. Agnes, afterwards great almoner of France, and archbishop of Sens, was born the 25th of November 1556. His father taught him Latin and the mathematics, and Hebrew he learned without teaching. As for Greek and philosophy he got them elsewhere. He was known to king Henry III, who very much valued him. He left the Huguenots and turned Roman Catholic, and was much admired for his eloquence and learn-

ing, and the force of his genius. At the solicitations of king Henry the Great, he answered the king of Great Britain. Afterwards he retired into the country, and wrote his treatise *Of the Eucharist, Letters, Harangues, &c.* and died at Paris September 5, 1618, aged sixty-three.

PERROT (Nicholas) Sieur d'Abancourt, one of the first genius's of his age, was born in Châlons 1606. At the age of thirteen he had gone through a course of classical learning; and after studying philosophy about three years, he was sent to Paris to follow the law. At eighteen years of age he was admitted advocate of parliament, and frequented the bar; but he soon conceived a distaste for it, and therefore discontinued his practice. This displeased an uncle, whose favour he recovered by quitting the Protestant religion, but could not be prevailed upon to take orders in the Romish church. Some years after he had a desire to return to the religion he had abjured. But that he might not do any thing rashly, he resolved to study philosophy, and afterwards divinity. For that purpose chose for his master Mr. Stuart, a Scotsman and Lutheran, a man of great learning. Almost three years he spent in the most assiduous study; and then set out from Paris to Champagne, where he abjured the Roman Catholic, and once more embraced the Protestant religion. He soon after went to Holland, and was near a year at Leyden, where he learned the Hebrew, and contracted a friendship with Salmasius. From Holland he came over to England. Here he continued some months, and then returned to Paris, where he passed his days very agreeably; and though he devoted the greatest part of his leisure to books, he nevertheless used to see company; and frequented the ladies, and all persons of reputation for learning in Paris. In 1637 he was admitted a member of the French academy with universal applause; a little after



after which he undertook a translation of Tacitus. Whilst he was engaged in that laborious task, he retired to his small estate of Ablancourt, and lived there till his death. He had been troubled with the gravel all his lifetime; but the exercise of working in his garden lessened that disorder considerably; till the beginning of October 1664, when he was violently seized with it, and patiently bore its acutest pains till November 17, when he died, a bachelor, in the 59th year of his age. He was a man of a fine understanding, of great piety and integrity, and of universal learning. Moreri has given us a catalogue of his works, the greatest part of which consists of translations, which seemed rather originals. His genius very much resembled that of Montagne; and though he wanted none of the qualities that constitute an author, he chose rather to be a translator: for he used to say, 'that to serve one's country, a man ought rather to translate valuable authors, than to write new books, which seldom published any thing new.'

**PERSEUS**, son of Jupiter and Danae. He overcame Medusa, and subdued the inhabitants of mount Atlas, and delivered Andromeda from a sea-monster. He killed his grandfather Acrisius unawares, fled to Terintha, and built Mycene, where his posterity reigned for near 100 years. Over and above, he compassed all this in so short a time, and so cunningly, that he was said to have Mercury's wings and sword, Orcus's head-piece, and the helmet of Pallas.

**PERSEUS**, the last king of Macedonia. He put his father to death, who had a design to bestow the kingdom upon Antigonus, a. r. 575. He made war upon the Romans, but was entirely defeated at Padua in 586, and fled to Samothracia, where being discovered, was led to Rome in triumph. He reigned eleven years.

**PERSEUS** (Aulus Flaccus) a satirical poet under Nero, was a Roman

knight, studied under Cornutus a Stoic philosopher, and was fellow-pupil with Lucan, who loved him to such a degree, that whenever Persius read his verses, Lucan could scarce refrain from breaking out into acclamations; an example rarely seen in poets of equal rank. Persius was a good friend, a better son, brother and relation, says Tarteron. He was perfectly chaste, though a very handsome man. He was sober, gentle, and modest. So true it is, that we must not always judge of a man's morals from his writings, for Persius's satires are very licentious, and full of rancour and gall. 'Tis thought he even aimed at the cruel Nero in some of his verses. Whatever his panegyrist may say, it must be confessed that he wrote in a harsh obscure manner; so that he may be called the Lycophron of the Latins.

**PERTINAX** (Ælius, or Publius Helvicius) of a mean extract, but from small commands in the army, was advanced to be consul, prefect of Rome, and governor of the most considerable provinces; and a. c. 192, was chosen emperor by the pretorian bands, being sixty years old. The senate consented to it; but Letus, who had raised him to the empire with his pretorian soldiers, murdered him in 193, two months and twenty-five days after his election.

**St. PETER** was of Bethsaida, a city of Galilee. To the scripture account of him we add, Dr. Pearson has proved that he was at Rome, and the Papists say it was about the second of Claudius; that he disposed of himself at first among the Jews, on the other side Tyber, and that afterwards when he preached with the Gentiles, he lodged with Pudens, a senator lately converted; and that here it was that he met with Philo the Jew, with whom he contracted an intimate acquaintance. When Claudius banished the Jews he returned to Jerusalem; and some say travelled thence into Africa, or, as others, preached in Britain; that towards the latter end

of Nero he returned to Rome, where he found Simon Magnus in great reputation among the people, and having first exposed the cheat and juggling of this impostor, he raised a kinsman of the emperor's to life; upon which the people fell upon the magician with an intent to stone him, but Peter begged his life. The magician afterwards summoned the people, and set a day when he would fly up to heaven; at the time appointed he went up to the mount of the Capitol, and throwing himself from the rock began his flight, which filled the people with wonder and veneration; but St. Peter prayed to God that they might be undeceived, so that immediately Simon began to droop, and being miserably bruised with his fall, died soon after. But Nero, much troubled for the loss of his favourite, resolved the ruin of St. Peter, and accordingly being led to the top of the Vatican mount, he was crucified, and buried in the Vatican. Constantine the Great rebuilt and enlarged the Vatican in honour of St. Peter, which at this day is one of the wonders of the world. As to his writings, his first epistle is said to have been writ, a. c. 44; but whether at Babylon, Jerusalem or Rome so called, is controverted. The second epistle was not received for canonical for some ages, and is now rejected by the Syriac church; but the difference of style, which they alledge, betwixt it and the first, might be easily occasioned by the change of his temper or circumstances.

PETER the Cruel, king of Castile, succeeded his father Alphonso XI in 1350, at sixteen years of age. He put several noblemen in his kingdom to death, and being crowned, married Blanche daughter to Peter I, count of Bourbon, whom three days after he imprisoned and forsook for Mary of Padilla. He married also Jane of Castro, and forsook her, which, with his horrible cruelties, provoked the grandees against him,

several of which he put to death, together with his brother Frederic and queen Blanch. His subjects took up arms against him, and being driven to despair, he passed into Goleme, and the English resettled him upon his throne in 1367; but Henry count of Tristemore soon after routed his army, and killed him on March 22, 1369.

PETER of Navarre, a famous captain, served in Italy in the war of Lunigians, where his valour became the common subject of discourse. Gonfalso, called the Grand captain, drew him to his side, and had experience of the worth of this great man at the taking the castle of Ocut in Naples, for there he invented the art of mining. In the war with the Turks the glory of taking Cephalonia was attributed to him; but he acquired yet greater renown against the Moors by taking Oran, Bugie, Tripoli, &c. but he was made a prisoner by the French at the battle of Ravenna in 1512, and the neglect of the Spaniards to release him made him side with the French; but he was taken in 1528, and died of grief, and lies buried in St. Mary's church at Naples.

PETER I, czar of Russia, who raised that nation and empire from a very low condition to a state of great power and grandeur, was born May 30, 1672, O. S. He was proclaimed czar when but ten years of age, in exclusion of John his elder brother, who being of a sickly constitution, was at the same time very weak in his understanding. The Strélitz, who were the established guard of the czars, encouraged by the princess Sophia, his half sister, made an insurrection in favour of John; and to put an end to the civil war, it was at last agreed that the two brothers should jointly share the imperial dignity. Peter had been very ill brought up, not only through the general defects of the Russian education, but likewise through the arts of the princess Sophia,

sophia, who surrounded him with every thing that might stifle his natural desire of knowledge, deprave his mind, and enervate it with pleasures. Notwithstanding this, his natural inclination for military exercises discovered itself in his tenderest years. He formed a company of fifty men, commanded by foreign officers, and clothed and exercised them after his German manner. He entered himself into the lowest post, that of a drum; nor was this only an idle game, to amuse and divert himself and his court. He had ordered his commanding officers entirely to forget that he was czar, and paid the utmost submission to their orders. He was sometime after raised to a sergent, when justly entitled to that advancement; and never rose otherwise than as a soldier of fortune. Herein his design was to teach his nobility that merit, not birth, was the only title to military employments. He reinforced his company with several others, till at last he had got together a considerable body of soldiers. As he then had no war on his hands, he exercised them in all sorts of mock-engagements, and by this meant secured to himself a body of well-disciplined troops, in order to ruin the Streltzi. The sight of a Dutch vessel, which he had met with in a lake belonging to one of his pleasure-houses, made such an impression on his mind, that he conceived the most impracticable design of forming a navy. His first care was to get some Hollanders to build some small vessels at Moscow; and he passed two successive summers on board English or Dutch ships, which set out from Archangel, that he might personally instruct himself in every branch of naval affairs. In 1696 czar John died, and Peter was now sole master of the empire. He began his reign with the siege of Asoph, which he took in 1697. In 1698 he sent an embassy to Holland; and himself went *incognito* in the retinue, and vi-

sited England as well as Holland, in order to inform himself fully in the art of ship-building. At Amsterdam he worked in the yard as a private ship-carpenter with great assiduity and application, under the name of Peter Michaelof: but he has been often heard to say, that, if he had never gone to England, he had still remained ignorant of that art. In 1699 the Streltzi revolting, were totally broke and extirpated. In 1700 he had got together a body of standing forces, consisting of 30000 foot; and now the vast project he had formed displayed itself in all its parts. He opened his dominions, which till then had been shut up, having first sent the chief nobility of his empire into foreign countries to improve themselves in knowledge and learning. He invited into Russia all the foreigners he could meet with, who were capable of instructing his subjects in any manner, and offered them great encouragement to settle in his dominions. This raised many discontents; and his despotic authority exerted on that occasion, was scarce powerful enough to suppress them. In 1700 being strengthened by the alliance of Augustus king of Poland, he made war upon Charles XII king of Sweden. In which he was not deterred by the ill success, which he met with at first; for he used to say, *I know that my armies must be overcome for a great while; but even this will at last teach them to conquer.* However, he afterwards gained considerable advantages, and founded Peterburg in 1703. In 1709 he won a complete victory over the Swedes at Pultowa, for which see CHARLES XII. In 1712 he was enclosed by the Turks on the banks of the Pruth, and seemed inevitably lost, had not the czarina Catherine bribed the grand visier, and the czar's prudence completed his deliverance. In 1714 he obtained a victory at sea over the Swedes at Hangout. In 1716 he made a tour through Germany and Holland, and



visited the royal academy of sciences at Paris. It would be endless to enumerate all the different establishments for which the Russians are obliged to him. He was a prince of great conduct and courage. He formed an army according to the manner of the politest and most experienced nations: he fitted out fleets in all the four seas, which border upon Russia. He caused many strong fortresses to be raised after the best plans, and made convenient harbours. He introduced arts and sciences into his dominions, and freed religion from many superstitious abuses. He made laws, built cities, dug canals, &c. He was generous in rewarding, impartial in punishing, faithful, laborious, and humble. Yet he was not free from a certain roughness of temper, natural to his nation. He had indeed cured himself of the excess of drinking; but he has been branded with several other vices, particularly with cruelty. He published the unfortunate history of prince Alexei his son, towards whom some blame his severity, which others are of opinion was no more than necessary. He perfectly knew the honour due to persons of merit; and not only heaped benefits on them in their lifetime, but gave them marks of his esteem even after their death. He buried Dr. Areskine, a Scotsman, his chief physician, with great pomp, and assisted at the funeral with a torch in his hand. He paid the same honour to two English gentlemen, one of whom had been rear-admiral of his fleet, and the other his interpreter. He died of the strangury on the 28th of January 1725, aged fifty-three; and left the world with all the magnanimity of a hero, and the piety of a Christian.

**PETRARCH** (Francis) a very learned writer of the 14th century, was born at Arezzo in 1304. While he lived at Pisa with his father, he received some tincture of learning from the famous Barlaam of Calabria, and was afterwards sent to Car-

pentras, where he applied himself to the study of grammar, rhetoric and philosophy for four years. He then spent five years at Montpellier, where he studied law under John Andreas, and Cino of Pistoia. 'Tis probable that the latter, who excelled in Italian poetry, inspired him with an inclination for that art, and taught him the first principles of it. His application to the law was the mere effect of complaisance to his father; but his genius led him entirely to poetry, eloquence, history, and moral philosophy. And though his father debared him the use of all the Latin poets and orators, except Virgil and Cicero, Petrarch could not alter his inclination, nor relish the study of the law. In 1327 he fell in love with the beautiful Laura, whom he has immortalized in his poems. His inclination to travel induced him afterwards to go to Paris, and thence to Flanders and Germany. Upon his return home (to Avignon) he entered into the service of pope John XXII, who employed him in several affairs of importance both at Rome and in France. He was in hopes of obtaining by this means some considerable posts; but being disappointed, he shewed his resentment in three sonnets, and in some Latin letters. At Vaucluse, his country-seat, he wrote his poem upon *Asius*, which raised him so great a reputation in Italy and France, that he was invited the same day by the senate of Rome, and by the chancellors of the university of Paris, to come and receive the poetical crown; upon which he went to Rome (preferring it to Paris) and received it. In 1352 he utterly abandoned Provence, and went to Milan, where the Visconti shewed him all possible marks of esteem, and employed him for ten years in affairs of consequence. The rest of his life was continually taken up in travelling. He died at Arquà, ten miles from Padua, in the 74th year of his age. He had embraced the ecclesiastical



late, but never received the priesthood. He had a good education, which his temperate life very much contributed to preserve. He neither wished despised riches, and loved gloriolous shewing too great a zeal.

He published a vast many and many authors have written.

**PETRONIUS ARBITER**, a favourite of Nero, thought to be the person mentioned by Tacitus in Lib. 61. He shewed himself capable of great employments, but dissipated in the end; all his words and actions manifested the most intemperate freedom. He was so addicted to Nero, that Nero found nothing to do to him but what Petronius did of; but Tigellinus, another favourite of Nero, accused him of a hand in the conspiracy against the emperor; whereupon he was condemned to die, he was his veins from time to time cut and shut again, entertained himself and his friends the while; and after having sealed a book, he sent it to Nero, whose series it set forth under borrows. We have a fullsome of his and some verses, the Latin is so pure, that Petronius has led *Astor purissima impuritate* died about 66. Some time there was found some fragments of Petronius Arbitrator at Trajan, a city of Asia, in a manuscript in folio, very thick, which is thought unquestionable antiquity. Dr. J. Spon. 1675. It was printed in London in 1692.

**PY (William)** son of Anthony a clothier, was born at Rum-sittle haven-town in Hampshire 1623; and while a boy, great delight in spending his time among the artificers there, as carpenters, joiners, &c. whose work he could work at when but years of age. Then he went

to the grammar-school there; at fifteen he was master of the Latin, Greek and French tongues, of arithmetic, and those parts of practical geometry and astronomy useful to navigation. Soon after he went to Caen in Normandy; and afterwards removed to Paris, where he studied anatomy, and read Vesalius with Mr. Hobbes. Upon his return to England he was preferred in the king's navy. In 1643, when the war between the king and parliament grew hot, he went into the Netherlands and France for three years, and having vigorously prosecuted his studies, especially in physic, at Utrecht, Leyden, Amsterdam and Paris, he returned home to Rumsley. In 1647 he obtained a patent to teach the art of double-writing for seventeen years. In 1648 he published at London *Advice to Mr. Samuel Hartlib, for the Advancement of some particular parts of Learning*. At this time he adhered to the prevailing party of the kingdom; and went to Oxford, where he taught anatomy and chemistry, and was created a doctor of physic. In 1650 he was made professor of anatomy there; and soon after a member of the college of physicians in London. The same year he became physician to the army in Ireland, where he continued till 1659, and acquired a great fortune. After the restoration he was introduced to king Charles II, who knighted him in 1661. In 1662 he published *A Treatise of Taxes and Contributions*. Next year he was greatly applauded in Ireland for his invention of a double-bottomed ship. He died at London, of a gangrene in the foot, occasioned by the swelling of the gout, in 1687. Besides the works above-mentioned, he wrote a vast many others.

**PHAETON**, son of Phebus, prevailed with his father to let him drive the chariot of the sun for one day, but through his mismanagement he set both the sky and the earth on fire, for which Jupiter struck him down with

with a thunderbolt into the Po, and his sisters the Heliades were turned into poplars.

**PHALARIS**, a tyrant of Agriguntum in Sicily: we have some letters of Alciabi to this tyrant, and his answers. He contrived a bull of brass, in which people being cast, and a fire placed under, they bellowed like men; and in this he caused the artist himself to be the first who suffered. As to the genuineness of Phalaris's epistles, see Dr. Bentley and Mr. Boyle.

**PHAON** of Mitylene in the island of Lesbos, was a very handsome man, and a very great favourite of the fair sex. Poor Sappho was caught, as well as many others, as we shall observe in her articles. The poets feign that Phaon's beauty was a present made him by Venus, to reward him for the services he had done her.

**PHARISEES**, a sect among the Jews, who failed the second and fifth day of the week; great pretenders to mortification. They paid tithes as the law prescribed, adding voluntary sacrifices to those that were prescribed, and very punctual in their vows, but their pride spoiled all their actions; they got the affections of the people, and were reputed saints. They corrupted the law by their base traditions, and attributed the event of all things to destiny. They believed the Pythagorean transmigration of souls, and in judicial astrology followed the opinion of the Gentiles.

**PHARNACES**, son of Mithridates king of Pontus, caused the army to revolt against his father, who killed himself thro' despair, a. r. 691. He stood neuter in the war between Cesar and Pompey; but was notwithstanding subdued by Cesar with so great celerity, that Cesar wrote to his friends, *Veni, vidi, vici*, a. r. 707.

**PHEDO**, a philosopher of Athens, was at first a slave, but having got his freedom, he applied himself to philosophy, and was the chief of the Eliac sect. He wrote some dialogues, and

had Plutarchus of Elis for his successor.

**PHERON**, king of Egypt, the son and successor of Sesosiris, did not undertake any war, and was punished with blindness, for being so audacious as to shoot a dart on the waters of the Nile, when they were extraordinarily swelled. Ten years he continued in that condition, and at length recovered his sight. He consecrated in the temples several monuments of his gratitude to the Gods, and particularly two obelisks in the temple of the sun, which were an hundred cubits high, and eight cubits broad.

**PHIDIAS**, an excellent Greek statuary; he made the famous statue of Minerva, so much spoken of by the ancients. Retiring from Athens into Elis, he was killed, having just before finished the statue of Jupiter, which he put into the temple of Olympia, and was reckoned one of the wonders of the world.

**PHILENI**, two brothers, citizens of Carthage. A dispute arising between the Carthaginians and the people of Cyrene, about the limits of their country, they made choice of two men out of each city to run, and where they met should be the bounds of their country. The Phileni advanced very far into the territories of the Cyrenians before they were met, whereupon the Cyrenians resolved to bury the two brothers alive in the same place, if they returned not back, which they chose rather to suffer than betray the interest of their country. The Carthaginians, to immortalize their praise, erected two altars over their graves.

**PHILIP** the apostle, was born at Bethsaida, and called by Christ; he converted some provinces of Syria, and having gloriously laboured in the Higher Asia, was crucified and stoned in Hierapolis, aged eighty-seven, in the tenth of Claudius.

**PHILIP** the Conqueror, king of France, was born August 22, 1165, and began to reign in 1180. He finished

the Jews, and made war upon English; but coming to know of loss of Jerusalem, he undertook Crusade in 1190, and obliged win VIII, count of Flanders, to up the earldom of Artois; and war upon Richard king of England; and in 1192 he took Vexin and ux, but lost Aire and St. Omer, made a peace with John king of and in 1200; but in 1204 he into Normandy, and possessed him- of Anjou, Main, Tourain, &c. in 1213 he carried his arms into lers, taking Ypres, Tournay, Cassel, ay and Lille; but his most glo- action was his journey to Boyi-

The emperor Ortho IV, and se- confederate princes, raised an of 150000 men against him, th he conquered in 1214, and many prisoners, besides 22 lords ing banners. The same day his Lewis had the better of the Eng-

The king fought bravely, hav- his horse killed under him, and in ory of that action he founded abbey of Notre-Dame de la Vic- . He died at Mante upon Seine the 14th, 1223, having reign- erty-two years.

PHILIP II, king of Macedon, of Amyntas, succeeded his bro- Perdiccas, a. r. 394. Having an hostage among the Illyrians Thebans, he was brought up un- Epaminondas. He put his king- in order, overcame the Athe- s near Methone a. r. 394, and e peace with them. He subdued Peonians and Illyrians, made war the Thessalian people, and sub- them. He married Olympias, sister of Neoptolemus king of the cians, and had Alexander the at by her. He likewise subdued Scythians by a stratagem; and ng by the Triballians they re- against him, and had certainly in that bloody engagement, had his son Alexander covered him his buckler, and killed the as- ngs. He had now subdued all

Greece, excepting the Athenians, whom he afterwards engaged and de- feated, with the Thebans their allies, near Cheronea in Beotia in 416. He granted a peace to the Athenians, but punished the rest for their many re- volts; after this he was divorced from Olympias, whereupon Alexander his son withdrew from the court. Philip was making great preparations against the Persians, when he was killed by Pausanias one of his guard, a. r. 418, aged forty-seven, in the 24th year of his reign.

PHILIPS (Katherine) a very in- genious lady in the 17th century, was educated at a school in Hackney, where she very early discovered her taste for poetry. She translated Corneille's tragedy of *Pompey* into English, which met with great applause; as did also her poems, which were published in 1664.

PHILIPS (John) an eminent Eng- lish poet, was born in 1676. He was educated at Winchester and Ox- ford, where he became acquainted with Milton, whom he studied with great application, and traced in all his successful translations from the ancients. The first poem which distinguished our author, was his *Splendid Stirling*, which is in the *Tatler* styled the *finest Burlesque Poem in the British Language*. He wrote several other pieces. He was beloved by all who knew him; somewhat reserved and silent amongst strangers, but free, familiar, and easy with his friends. His whole life was distinguished by a natural goodness, a well-grounded and unaffected piety, an universal charity, and a steady adherence to his principles.

PHILISTUS, a Greek historian, born in Syracuse, had no small share in the friendship of Dionysius the tyrant, and assisted him considerably in establishing his power. Dionysius appointed him governor of the citadel of Syracuse; and though he afterwards being disobliged, banished Philistus; yet, which is pretty extraordinary, in a history



a history he wrote during his disgrace, so far was he from shewing any repentment of the injury, that, on the contrary, he excused and applauded the tyrant: but self-love prompted him to this, in hopes to be recalled, as he soon after was. He was a man of distinguished abilities, both as a soldier and a writer. He wrote several books; but his history of Sicily was looked upon as a masterpiece.

**PHILOCTETES**, the son of Pean, Hercules's companion, who made him swear to conceal the place of his burial, and gave him his arms dipped in Hydra's blood. The Greeks being about to besiege Troy, were told they should never take it without those fatal arrows; whereupon Philoctetes discovered to them Hercules's tomb, and was punished in the foot by one of the arrows falling upon it, which Machaon cured.

**PHILOLAUS** of Crotona, a Pythagorean philosopher, who taught that all things were made by harmony and necessity, and that the earth had a circular motion. He is distinct from that philosopher who prescribed law to the Thebans. This philosopher lived in a. r. 360.

**PHILOMELA**, daughter of Pandion king of Athens. Teres king of Thrace, who married her sister, cut out her tongue and imprisoned her; but her sister rescued her, and Philomel was turned into a Nightingale.

**PHILOMELUS**, general of the Phocians in the beginning of the sacred war, seized upon the temple of Delphi in order to oppose the Thebans, enemies of his country. In this he was assisted by Archidamus king of Lacedemonia. He beat the Locrians, and sent ambassadors to all the nations of Greece. The Athenians and Lacedemonians made an alliance with him; but the Thebans and others entered into a league against him, which gave rise to the sacred war. Philomelus, without touching

the treasures of the temple, but laying taxes on the Delphians, took the field with a powerful army, and again defeated the Locrians. Flushed with his successes, and finding his enemies increase upon him, he needed a greater force; therefore laying aside his regard to the temple, he rob'd it of many treasures. He now marched into the enemy's country, was successful at first; but afterwards being routed, he threw himself headlong from a rock.

**PHILOPOEMEN** of Megalopolis, a brave and learned man, gave proof of his courage against Cleomenes of Sparta, who surprized his country. He followed Antigonus, and won a famous battle from the Etolians near Messena in Peloponnesus, a. r. 246. He killed Mechanidas, tyrant of Lacedemon; but Nabis, who succeeded him, defeated Philopomen; however, in revenge, he took Sparta, a. r. 256. Democritus made war upon the Achæans, and put Philopomen to death, aged seventy.

**PHLEGON**, surnamed *Trallianus*, wrote several books, very few of which are now extant. He was the emperor Hadrian's friend-man. The history of Hadrian, published under Phlegon's name, is thought to have been written by Hadrian himself. It is said that Phlegon spoke of the darkness which prevailed during our lord's passion. This has caused several disputes both among ancients and moderns.

**PHOCION**, an Athenian general, and a great orator. Demosthenes himself was afraid of his eloquence. Philip of Macedon had so great an esteem of his courage and military conduct, that he dressed him. He had as much moderation as Demosthenes had vehemence; and by his prudent counsels diverted Alexander from a war with the Athenians, and with all Greece. Alexander sent him presents, and told him he was the only person in Athens whom he acknowledged to be an honest man; Phocion.



at the same time, was drawing water out of the well, and his wife was making of bread, yet he wisely refused the presents. Antipater also offered him great sums of money, which he likewise returned; his innocence and virtue rendered his poverty honourable. He was obliged to take up arms in defence of his country, and his conduct was successful against Philip of Macedon, and upon several other occasions. Being Archon and governor of Athens in a. r. 436, he was accused and put to death, aged eighty. After which the Athenians erected him a statue, and cut off his accuser.

PHOTIUS, patriarch of Constantinople, went for one of the finest genius's of his time, and his merit raised him to the patriarchate; for Bardas having driven Ignatius from the see, Photius was consecrated by Athelius in 858. He condemned Ignatius in a synod, whereupon the pope excommunicated him, and he for company anathematized the pope; but Basilus of Macedon, the emperor, whom Photius had reproved for the murder of Michael the late emperor, expelled him, and restored Ignatius, till in 878, Ignatius dying, Photius re-established himself thus: He composed a false genealogy of Basilus, which he writ in Alexandrian letters, upon old paper, and by the means of the library-keeper his friend, placed it in the library. He told the emperor, that none but Photius could explain it, whereupon he sent for him, who pleased the emperor so well, that he restored him to the chair of Constantinople; but Photius being wrongfully accused of a conspiracy against the person of Leo the philosopher, son and successor to Basilus, was expelled by him in 886. It is not known what year he died in; he wrote his *Bibliotheca*, which contains an examen of two hundred and eighty authors. We have also two hundred and sixty-eight epistles of his, the *Nemocanon* under fourteen titles; an

abridgment of the acts of several councils, &c. He was a person of prodigious reading, and the greatest scholar almost of any age. He understood history, philosophy, and critical learning, in perfection; was an able lawyer, a profound statesman, and had made himself master of philosophy, physic, mathematics and divinity.

PHRAORTES, king of the Medes, reigned twenty-two years, and was killed at the siege of Nineveh, a. r. 119, leaving his crown to his son Cyaxares.

PHRÆA (John) a learned Englishman, taught polite literature in Italy with great applause. He translated out of Greek into Latin some treatises of Xenophon, and some books of Diodorus Siculus. His masterpiece was his translation of Synesius's Discourse, which none before him had ventured on. He died in 1465.

PICARDS, were followers of a certain man named Picard, who, about the beginning of the 15th century, improved upon the errors of the Adamites with regard to nakedness. He called himself the son of God, and pretended, that like a new Adam, his father had sent him into the world, there to restore the law of nature, which, according to him, consisted chiefly of two things, community with respect to women, and going stark naked. From Flanders he went to Germany, and proceeded as far as Bohemia. The Picards were extirpated by Zisca.

PICCOLOMINI (Alexander) archbishop of Patras, and co-adjutor of Sienna in the 16th century, was a man of great learning and parts. He wrote many books, which were highly esteemed, and is thought to be the first who treated philosophical subjects in his mother-tongue. Notwithstanding the gravity of his morals, and his close application to philosophical studies, he wrote several plays, which met with great applause.

PICCOLOMINI (Francis) was born

born in Sienna, and of the same family with him of the foregoing article. He was a very famous philosopher in the 16th century. After exercising with glory professorships in several universities in Italy, during fifty-three years, he retired to Sienna, where he died in an advanced age. He published many Commentaries on Aristotle, and endeavoured to revive the Platonic philosophy.

PICTS, a Scythian or German colony, who landed in Scotland much about the time that the Scots began to seize upon the Western isles for want of room in Ireland. Upon their arrival they sent ambassadors to the Scots, desiring some land to inhabit. The Scots answered, that they had no room to spare, but that they would assist them to possess themselves of Albion, the neighbouring island, which they accordingly performed. The Picts desired wives of the Scots, because they had no women with them. This was also granted, and so they became one people. Mean time the Scots got footing with them, and the Picts growing jealous of their rising power, begun to oppose their coming into Britain in so great numbers; so that a civil war broke out, which the Britons fomented; but the Scottish women, married to the Picts, got matters made up, and from that time they lived as two distinct nations; the Scots in the High-lands and isles, the Picts in the Low-lands of Scotland. So intent were the latter on having the Scots expelled, that they united with the Britons and Romans against them, and drove them out of Britain; so that the Irish-Scots having also submitted to the Romans, the Albion-Scots were confined to the isles, and most of the remaining nobility went to seek their fortune in Scandinavia, now Sweden, Denmark and Norway. The Picts at length smarting under the Roman yoke, bethought themselves of intrating the Scots to return, that they might strengthen them against the

common enemy. Whereupon the Scots Islanders, and the choice of their nobility, under the conduct of Fergus II from Scandinavia, landed again in the island, and recovered their ancient possessions by degrees. This has occasioned a mistake among some historians, especially the English, who have given it out that this was the first time of the Scots coming into Britain about the 404th year of Christ, whereas this Fergus was their 40th king. After this the Picts and Scots lived some time in amity; but the former renewing their hostilities, after many battles with various success, the Picts were at last totally overthrown, and their kingdom seized by the Scots about 844, in the reign of Kenneth II, who extended his dominions as far as Newcastle upon Tyne. Some think they were called Picts because they used to paint themselves, in order to appear terrible in battle.

PICUS (John) prince of Miranda and Concordia, was born in 1463. He attained to a vast knowledge in the sublimest sciences, and was called by Scaliger *Monstrum sine vitio*. He wrote *A Treatise on the first Chapter of Genesis*, and many other pieces.

PIERIDES, daughters of Pierus, challenged the muses upon the subject of poetry, but were overcome and changed into Magpies. The muses are also called Pierides from mount Pierus, which is sacred to them.

PILATE (Pontius) governor or president of Judea under Tiberius, was he that condemned Christ. He afterwards exercised great severities upon the Samaritans, who complained to Vitellius, and he to Tiberius. In 37 he came to Rome and was banished by Caligula. It is thought he killed himself near Vienne in Dauphiny.

PIN (Lewis Ellies du) a very learned French writer, was born at Paris in 1657. In 1685 he undertook to publish an universal *Bibliothèque*

gue of all the ecclesiastical writers, containing the history of their lives, &c. which vast design he accordingly accomplished. The freedom our author used in his judgments on the style, character and doctrine of the ecclesiastical writers having displeased some persons, it was complained of to the archbishop of Paris, who published a decree or *Ordonnance* against it. To this decree was annexed Mr. du Pin's *Retraction*; notwithstanding which, his work was suppressed by an *Arret* of parliament. However he continued it under another title. His many different books shew his prodigious readiness in composing. He was at the same time a divine, canonist, historian, critic, and philosopher. At last being exhausted by his labours, and by a regimen, which contributed to shorten his days, he died in 1719, aged sixty-two.

PINDAR, a Greek poet, the prince of the Lyrics, born at Thebes, and lived a. m. 3580. Of all that he writ we have only his Olympic, Isthmic, Pythian, and Nemean Odes. When Alexander the Great was razing the city of Thebes, he spared the house, wherein Pindar had formerly lived.

PISISTRATUS, an Athenian, being puffed up with his taking the island of Salamis, made himself tyrant of his country, and master of the citadel of Athens, a. r. 194. He was driven out, but by the affiduities of Phya in Minerva's dress, possessed himself of it again; maintained himself in power for eighteen years, and died a. r. 228.

PISO (L. Calpurnius) tribune of the people, made a law against extortion, intitled, *Lex Calpurnia de pecuniis repetundis*, in the 605th year of Rome. He was consul with Posthumus Albinus, during the second Punic war; and again consul with Popilius Lenus in 615; and in 619 with Fulvius Flaccus; and in 621 with Minutius Scaevola. He was afterwards censor with Metellus Bale-

ricus. He was a lawyer, orator, and historian.

PITCAIRN (Archibald) an eminent physician, and great promoter of the mechanical principles of physic, was born at Edinburgh December 25, 1652. His father was a merchant and magistrate of that city, descended of an ancient family in Fife, in which county the lands of Pitcairn had belonged to them for several ages. He began his studies at the school of Dulkeith, a town four miles distant from Edinburgh; and having gone through a course of philosophy in the university of Edinburgh, he applied himself at first to the study of divinity, which he soon grew weary of, and changed for that of the civil law. He had not continued his studies long, when, by too assiduous application, his health was considerably impaired; so that he grew hectic, and had all the appearances of a consumption; for which being advised by his physicians to travel to Montpelier in the South of France, he found himself entirely recovered by the time he reached Paris. He resolved to prosecute the study of the law in that university; but there meeting with some of his countrymen, who were students of physic, and who informed him that there was no able professor of law at Paris, he was persuaded to join with them in their studies during his abode there, which was only for a few months. Being so soon called home by his parents, when he returned to his own country, he was absolutely undetermined which profession to follow. It was then he applied himself to the mathematics, in which he made a prodigious progress without the assistance of a master. At last resolving in earnest to pursue the study of physic, after applying himself for some time at Edinburgh to botany, pharmacy, and the *Materia Medica*, he went to Paris a second time, where he finished his studies; and upon his return to Scotland came very soon into great reputation; so that within a few



few years, before he had published any thing considerable to recommend himself to the learned world, he had an invitation from the curators of the university of Leyden, to be professor of physic there, which he accepted. He pronounced his inaugural oration April 26, 1692, N. S. with great applause; and immediately got the ordinary stipend augmented by half. He continued there little more than a year, during which short space he published several dissertations, wherein, by explaining some of the most important as well as most difficult parts of the animal oecconomy, he has shewn the usefulness of the mathematics in improving the theory of physic. He returned to Scotland in 1693 to discharge an engagement which he was under to a young lady, daughter to Sir Archibald Stevenson, an eminent physician in Edinburgh; and being soon after married to her, was fully resolved to set out again for Holland at the time the colleges use to open at Leyden; but finding Sir Alexander and his lady very unwilling to part with their daughter, in compliance with their earnest entreaties, though against his own inclination, he settled at Edinburgh, and wrote a valedictory letter to the university of Leyden. His extensive practice made sufficient amends for the loss of his professorship; but the abrupt manner of taking leave, as it was disobliging to his colleagues and the curators of the university, so it was exceedingly disagreeable to himself. However Edinburgh enjoyed him all the rest of his life. He died October 20, 1713, and was lamented as a general loss to mankind. His works are very well known, and his character is established all over the learned world.

**PITS** or **PITSEUS** (John) a learned English writer in the 17th century, was educated at Wykeham's school near Winchester. He was admitted probationer-fellow of New-college Oxford in 1578, being then but eighteen years of age; but leav-

ing that college, he went beyond seas, and at Doway was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his studies. Thence he went to Rhims, and having spent one year in the English college there, was sent to the English college at Rome, where he was ordained priest. Some time after he made the tour of Germany, where he stayed several years, and took all the degrees in divinity. When he was confessor to the duchess of Cleves, in whose service he continued twelve years, he had leisure to turn over the histories of England, both ecclesiastical and civil; whence he made several collections and observations, which he digested into four volumes. He died at Liverdun, of which he was dean, in 1616.

**PITTACUS**, one of the Greek sages, was born at Mitylene in Lesbos. In a war with the Athenians he offered to fight singly with Phrynon, general of his enemies, who had often won the victory at the Olympic games; they fought, and Pittacus caught him in a net which he had hid under his shield, and so overcame him; whereupon the Mitylenians gave him the sovereignty of their city, which he at last resigned. He composed six hundred verses of his laws, and died, aged seventy, A. R. 134.

**PIUS II.** pope, before called Æneas Sylvius Bar. Piccolomini, was born at Corsignano of Siena, October 18, 1405. He was, at the age of twenty-six, at the council of Boile, secretary to Dominico Capranico, and had the provostship of St. Laurence's church in Milan. Afterwards Frederick III. honoured him with the papal crown, and employed him in divers embassies to Rome, Milan, Naples, Bohemia, &c. his parts being taken notice of. He managed several employments with success, especially in the first which he called for the forming of a league against the Turks at Ratibon and Pracez, &c.



Lat, where he delivered himself with wonderful eloquence. Calixtus III made him cardinal in 1456; and that pope dying, he was advanced to his place, and took the name of Pius II. In 1458 he summoned the Christian princes against the Turks; and would have led some troops himself, but died at Ancona, whither he was come in order to embark, August 14, 1464, aged fifty-eight, having reigned five years, &c. His works were published at Bale in 1571. He was a person of true courage, singular prudence, the best and most learned pope that wore the Tiara for many ages before. He left many witty sayings behind him, viz. *That God's friends enjoyed both this life and that to come: That without virtue there was no true joy: That as a covetous man is never satisfied with money, so a learned man should not be with knowledge: That it is necessary that he who governs many, should himself be ruled by many. That men ought to be preferred to dignities, not dignities to men: That there was great reason for prohibiting priests to marry, but greater for allowing it again: That a man ought to take as much wine as would raise, and not overwhelm his soul.*

PLACIDIA (Galla) daughter to Theodosius the Great, and sister to Arcadius and Honorius. She was taken, together with Rome, by Althulsius, who married her, and after his death she was re-married to Constantius, Honorius's companion in the empire, and took care for nothing but to educate her son Valentinian III. She died about 449, and was buried at Ravenna. She was a princess of great wit and piety. Her medal is Christ on her arm, with a crown reached to him from heaven.

PLANTIN (Christopher) a famous printer, born at Tours, was an excellent scholar and linguist. He retired to Antwerp, and was the first that brought printing to its lustre. He died in 1589.

PLATINA (Bartholomew) author. II.

thor of a history of the popes, flourished in the 15th century. He first embraced a military life, which he followed for a considerable time; but afterwards devoted himself to study, and made great progress in it. He went to Rome under the pontificate of Calixtus III, where getting himself introduced to cardinal Bessarion, he obtained some small benefices of pope Pius II; and afterwards was appointed apostolical abbreviator. But when Paul II removed all the abbreviators from their employments, Platina shared the fate of the rest; upon which he wrote a letter to the pope in pretty bold terms. This so incensed his holiness, that he caused him to be thrown into prison, and put in irons. In this condition he lay four months, and was then released at the request of cardinal Francis de Gonzaga; but was ordered not to leave Rome. He continued quiet in it three years; but afterwards was persecuted more cruelly than before. After this pope's death, Sixtus IV his successor appointed Platina librarian of the Vatican; where he found himself in his own element, and lived very happily in that station till 1481, when he was snatched away by the plague. His writings are many.

PLATO, a philosopher, chief of the Academics, was born at Athens [a. r. 385, son of Aristo, disciple to Cratylus, Hermogenes, Euclides at Megara, Theodorus at Cyrene; and lastly, of Philolaus and Eurytus. He also took a voyage into Egypt, where it is plain he came to the knowledge of the Jewish religion. He returned to Athens, and taught in a place called Academus; whence his disciples were called Academics. In his natural philosophy he followed Heraclius; in his logic Pythagoras; and in morals Socrates. In his works he expresses his own sentiments in the person of Socrates and Timæus, and those of others in that of Gorgias and Protagoras. He believed one God, but allowed other deities as Demons and Heroes.

The best fathers of the church were almost all Platonists. See Francis Patricius's comparison of Plato and Aristotle, in his *Peripatetical Discussions*. This great philosopher died, according to us, on the 7th of November, aged eighty-one, 343 years before Christ.

PLAUTUS, an excellent Comic Latin poet, was of Sarsina a city of Umbria. At Rome he was obliged for a livelihood to serve a baker, and grind in his mill, and at spare hours he composed his comedies. 'Tis likely he died a. r. 570. Publius Claudius Pulcher, and Lucius Porcius Licinius, being consuls.

PLEIADES, seven stars upon the breast of the sign Taurus, feigned by the poets to be the daughters of Atlas and Pleione. Their names were Alciene, Celeno, Electra, Maia, Asterope, Merope and Taygeta, and were placed by Jupiter in the heavens.

PLESSIS RICHELIEU (Armand John du) cardinal of Richelieu and Francaf, bishop of Lucon, &c. born at Paris September 5, 1585, third son to Francis de Plessis; was of excellent parts, and at the age of twenty-two had the address to obtain a dispensation to enjoy the bishopric of Lucon, April 17, 1607. Returning into France he got preferment at court, and had the charge of secretary of state. After the death of marshal d'Ancre he retired, and composed the books of controversy which we have of him. He inclined the queen to an accommodation, and was made cardinal under Gregory XV, and afterwards chief minister of state, &c. In 1626 the isle of Rhé was preserved by his care, and Rochelle also taken, having stopped up the haven by that famous dike which he ordered to be made there. He also accompanied the king to the siege of Casal, and contributed not a little to the raising of it in 1629. He also obliged the Huguenots to the peace at Alais, which proved the ruin of that party; he took Pamérol, and succeeded Casal besieged by Spinola. In

the mean time the nobles found fault with his conduct, and persuaded the king to discard him. The cardinal, for his part, was never moved with it; and by his charming expellens and reasonings he overthrew what was thought to be determined against him, by the most effectual means imaginable. The cardinal mediated a peace between the Poles and Swedes, checked the progress of the house of Austria, stirred up the Catalonians and Portuguese to shake off the Spanish yoke, and fomented the civil war in England. The king made him a duke and peer of France, but he died at Paris, Tuesday, December 4, 1642. A person of very great abilities; however he took too much liberty in his expedients. He built the college of the Sorbonne, where he was buried.

PLINY (C. Secundus) the Elder born at Verona, in favour with Vespasian and Titus, who employed him on several occasions. He composed a *Natural History*, which contains many false things, which he took upon the relation of others. Approaching too near the mount Vesuvius to observe it, he was suffocated. The best edition of Pliny is by F. Hardouin, printed at Paris in 1685, in five vol. 4to.

PLINY (C. Cecilius Secundus) the Younger, was of Como, a nephew to the Elder, and his adopted son. The emperor Trajan raised him to the highest charges. His panegyric of that emperor is thought to be his master-piece. His epistles are full of wit and politeness; being governor of Bithynia, he was ashamed to put the Christians to death. See his letter to Trajan. He was disciple to the famous Quintilian.

PLOTINUS, a Platonic philosopher, flourished in the third century. His genius was greatly superior to the vulgar herd of philosophers, and his ideas were very singular and extraordinary. At twenty-eight years of age he had a strong desire to study philosophy, on which occasion he was

commended to the most famous professors of Alexandria; but he was not satisfied with their lectures, and was very melancholy at his return to them: but upon hearing those of Ammonius, he confessed that this was the man he wanted. Eleven years studied under that excellent master, then went to hear the Persian and Arabian philosophers. He afterwards attended lectures of philosophy at Rome; in the 50th year of his age Porphyry became his disciple, in order to whom satisfaction he was obliged to write some books. He wrote twenty-nine in the six years that Porphyry resided under him; twenty-one he wrote before Porphyry's arrival, and he composed nine after his departure, in all fifty-four. They are divided into six Enneads, and are every where abstruse subjects. The Romans paid him the highest regard, and to intrust him, as though he had been a guardian-angel, with their estates and their children. He was arbitrator of numberless law-suits, in every thing behaved with the strictest rectitude and humanity: yet did not meet with justice from some of his own profession. He died in the year 270, in the noblest manner that it is possible for a Heathen philosopher to do. His last words were these: *I strive, with the utmost power, to return that part in me which is divine, to that which is so mean in the whole universe.* He had many singularities, and many others are told of his sagacity. He studied astrology, but never depended on it. He meditated so deeply, nothing could interrupt the chain of his thoughts. He used to dispose, in an hour, a whole work from beginning to end; and pursued the end of his reflections so exactly, that he made not the least alteration in his work.

**PLUTARCH** of Cheronæa in Beotia, a great philosopher, historian, and orator. He travelled into Greece, Egypt, and took memoirs of the

curiosities he met with. At Rome Trajan honoured him with the consular dignity, made him intendant of Illyricum, &c. After which he returned into his own country, where 'tis likely he died, perhaps in the reign of Antoninus Pius. His lives and morals are well known.

**PLUTO**, son of Saturn, and brother of Jupiter and Neptune, king of hell. He is pictured in a chariot with four black horses, which run through the four ages of men; and a bunch of keys in his hand, the key of death in his custody. He ravished Proserpina the daughter of Ceres.

**PLUTUS**, the God of riches, from *πλούτος*. He comes toward a man lame, but at his departure has wings. He is also represented blind, because wealth is difficultly got, easily lost, and often conferred upon the most undeserving.

**POCOCK** (Edward) was born in 1604 at Oxford, where he was also bred. He applied himself assiduously to the study of the Eastern languages, under the direction of Matthias Pasor. In 1630 he published, at the desire of Vossius, his edition of the second epistle of St. Peter, the second and third of St. John, and that of St. Jude, in Syriac and Greek; with a Latin translation and notes. The same year he was appointed chaplain to the English merchants at Aleppo, where he resided five or six years. In 1636 he was made reader of the Arabic lecture founded by archbishop Laud. In 1639 he embarked for the East; and arriving at Constantinople, he there, by that prelate's order, procured many valuable manuscripts in the Oriental languages. After near four years stay in that city, he set out for Paris, where he visited Gabriel Sionita, the famous Maronite; and Hugo Grotius, to whom he communicated his intention of translating into Arabic, an admirable discourse that had been published in Latin some years before, concerning the Truth of Christianity, for the benefit of that



great part of the world, which is instigated with the opinions of Mahomet. With this design he acquainted Grevius, the author of that treatise, who highly approved of it, and gave him authority to expunge or alter in it whatever he should think fit. This version he published in 1660. In 1648 the king, then prisoner in the Isle of Wight, nominated Mr. Pocock professor of Hebrew, and canon of Christ-church Oxford, upon the death of Dr. Morris; but he was not constituted by patent, his majesty not having the great seal in his power. Soon after he was appointed Hebrew-teacher, and collegiate-probend of Christ-church by the committee of both houses. In 1650 he was ejected from his canonry of Christ-church; but was restored to it in 1660. He died in 1692, in the 87th year of his age, after having been for many years conside-ably the first person in Europe for Eastern learning, and no less to be admired for the other parts of his character. He was modest, humble, devout, pious, good-natured, generous, and meek in an extraordinary degree. When he was a country clergyman he discharged his pastoral function in the most conscientious manner, and perfectly knew how to adapt himself to all capacities. His conversation was one continued sermon, powerfully recommending the several duties of christianity.

**POINET** (John) bishop of Rochester, and afterwards of Winchester, in the 16th century, was strongly attached to the reformation under Edward VI. He was obliged to leave his native country under queen Mary, and retired to Strasburg, where he died about the 40th year of his age. He was a great scholar, a good preacher, and no mean writer.

**POLITIANUS** (Angelus) was born at Monte Pulciano in Tuscany 1454. He was one of the most learned and politest writers of his time. The first work which gained him a reputation, was a poem on the tournament of

Julian de Medicis. The attempt he wrote some time after of the conspiracy of the Pazzi's, was infinitely esteemed. He wrote many other pieces, which have merited approbation, and had he lived longer, he would have enriched the republic of letters with many excellent works; but he died at the age of sixty years. His morals answered the bentiness of his face, rather than the beauty of his genius.

**POLLUX**, see **CASTOR**.

**POLYBIUS**, a Greek historian, born at Megalopolis, was sent ambassador to Rome, and contracted a strict friendship with Scipio and Lælius: he writ his history there, having made several voyages to the places he writ to treat of. 'Twas writ in forty books, of which the five first are only remaining. He died aged eighty-two.

**POLYBUS**, king of Corinth, who preserved Oedipus when he was exposed, educated him at his court, and owned him for his son.

**POLYCARPUS**, bishop of Smyrna, disciple of St. John the Evangelist, took a journey to Rome to confer about the feast of Easter; and at his return into Asia he suffered martyrdom, January 26, 167. There is an epistle of his to the Philippian.

**POLYCRATES**, a tyrant of Samos, lived in the 72d Olympiad. He was so fortunate, that all things succeeded according to his desires. Throwing a ring of great value into the sea, he found it some time after in a fish, which his cook dressed. Orontes, governor of Sardis, at last surprized him, and put him to death on a cross in the 74th Olympiad.

**POLYHYMNIA**, one of the three muses, presided over history, or else rhetoric; and therefore she is pictured with a crown of pearls, a white robe, and her right-hand moving, as if she harangued; in her left a scowl, with the word *fusore*.

**POMONA**, the Goddess of gardens and fruits, was beloved by Vertumnus.

**POMPEIUS**



**POMPEIUS** the Great, son to Cn. Pompeius Strabo and Lucilia, of a noble family, born September 30, a. r. 643, the same year with Cicero. At the age of twenty-three he raised on his own accord three legions, which he carried to Sylla; and three years after having re-taken Sicily and Africa, from those that were outlaw'd for treason, he was honoured with a triumph. After Sylla's death he carried the war against Sertorius into Spain, which he happily terminated in 631, and triumphed again. He was made consul, re-established the tribunes, cleared the seas, and got the better of Tigranes and Mithridates. He pursued his victories into Media, Albania and Iberia; turned his arms against the Colchians, Achæans, Jews, and returned into Italy greater than the Romans or himself had ever expected. His triumph lasted two days, and was very magnificent, but Cæsar's glory seemed to obscure his; the one could not endure an equal, nor the other a superior; so that Julius and Crassus being dead, who kept up the friendship between them so long, Pompey had the government of Spain conferred on him, and Cæsar was ordered to quit the armies in Gaul, and come to Rome as a private person, to demand the consulate he desired. Cæsar refused, whereupon the war was declared. Pompey went to Epirus, Cæsar followed him, and in 706 overthrew him in the battle of Pharsalia. Pompey fled into Egypt, where Ptolemy ordered Ptolemy a slave to dispatch him on the eve of his birth-day, having triumphed, and been consul thrice, and subdued a great part of the world, aged fifty-eight. Cicero says he was born for great things, and capable of attaining the height of eloquence, but he chose rather to follow his military inclination.

**POMPONATIUS** (Peter) was born in Mantua 1452. He was so little in stature, that he was almost a dwarf; but he possessed an exalted

genius, and was accounted one of the best philosophers of his time. He taught philosophy in several places of Italy, and died in an advanced age. The monks occasioned him trouble on account of his book on the immortality of the soul, and many malicious accusations were brought against him, from which he fully vindicated himself, invariably adhering to his first corrective, viz. That the divine authority of the scriptures was to him an immovable foundation, on which he grounded his belief of the soul's immortality.

**POOL** (Reginald) cardinal, a near kinsman to king Henry VII, was bred Corpus-Christi college Oxford, and made dean of Exeter. King Henry VIII sent him beyond sea, and allowed him a considerable pension. He studied at Padua, and king Henry breaking with the pope, he wrote a piece, *de Unione Ecclesiastica*, upon which his pension was withdrawn. He retired to a Venetian monastery, and pope Paul III made him deacon-cardinal of St. Mary, after whose death he was at midnight chosen to succeed him, but Pool refused it because it was a work of darkness, and the next morning he found Julius III in his place; yet he was made archbishop of Canterbury by queen Mary, after whom he died in a few hours. He was a learned, modest, and good-natured person. He wrote *De Summo Pontifice*; *De ejusdem Pontificatus*; *De Concilio Tridentino*: A volume of letters, &c.

**POOLE** (Matthew) a very learned writer in the 17th century, was born at York in 1624. He was educated at Emanuel-college Cambridge, and afterwards incorporated in the university of Oxford. He succeeded Dr. Anthony Tuckney in the rectory of St. Michael le Quern in London about 1648. In 1658 he set on foot a project for maintaining youths of great parts, studiousness and piety, at the universities, and had the approbation of the heads of houses in both of

them. He solicited the affair with so much vigour, that in a short time 900*l.* per annum was procured for that purpose; but this design was laid aside at the restoration. In 1662 he was ejected from his living for non-conformity. Ten years was he employed in composing his *Synopsis Criticorum Bibliorum*. Besides this great work, he published several other pieces. When Dr. Oates's depositions concerning the Popish plot were printed, our author found his name in the list of those, who were to be cut off, on the account (as was supposed) of what he had written against the Papists in his *Nullity of the Romish Faith*. So that he was obliged to retire into Holland, where he died in 1679. He left behind him the character of a very celebrated critic and casuist; and Dr. Calamy tells us, 'that he was ' facetious in conversation, true to ' his friend, strict in his piety, and ' universal in his charity.'

POPE JOAN is said to have held the holy see between Leo IV, who died in 855, and Benedict III, who died in 858. Marius Scotus says, ' she sat two years, five months, and ' four days. Numerous have been the controversies, fables and conjectures relating to this p. pe. Some say that a German girl, pretending to be a man, dressed herself in men's clothes, and went to Athens, where she made great progress in the sciences; and afterwards came to Rome, continuing the same habit. As she had a quick genius, and spoke with a good grace in the public disputations and lectures, her great learning was admired, and every one loved her extremely; so that after the death of Leo she was chosen pope, and performed all offices as such. Whilst she was in possession of this high dignity she was got with child; and as she was going in a solemn procession to the Lateran church, she was delivered of that child, between the Coliseum and St. Clement's church, in a most public street, before a crowd of people, and died on

the spot in the year 897.

PORCIA, daughter of Cato Utcensis, and wife to Brutus, arrived to a great knowledge of philosophy, was a lover of learning; and her wit, as well as her countenance, made her appear to be above her sex. Hearing the death of her husband, she resolved to die, but her friends deprived her of all destructive weapons, upon which she swallowed red hot coals.

PORCIUS (Marcus). See CATO.

PORPHYRIUS, a platonic philosopher, disciple to Plotinus and Amelius. He wrote a treatise of the lives of the philosophers; an explication of the categories of Aristotle; and a piece in sixteen books against the Christian religion, but was answered by Methodius bishop of Tyre, and Eusebius had his books burnt in 388. He lived about the end of the third century, in the reign of Dioclesian, and died towards the end of it.

PORSENNA, a king of Etruria, whose capital was Clusium, now Chiusi in Tuscany. He besieged Rome in 247 to restore Tarquinius Superbus, which siege did reduce the Romans to great extremity, but the courage of Cloelia, Horatius Codes, and Mutius Scaevola, chiefly contributed to the saving of the city, so that Porsenna was forced to return home.

POTTER (Christopher) a learned English divine in the 17th century, was born in 1591, and bred at Oxford. In 1633 he published his *Answer to a late Popish Plot*, intitled, *Charity mistaken*, which he wrote by special order of king Charles I, whose chaplain he was. In 1635 he was promoted to the deanery of Worcester; and in 1640 was constituted vice-chancellor of the university of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon breaking out of the civil war, he sent all his plate to the king, declaring, ' that he would rather, like ' Diogenes, drink in the hollow of

\* his hand, than that his majesty should want; and he afterwards suffered much for the royal cause. In consideration of this he was nominated to the deanry of Durham in 1645-6; but was prevented from being installed by his death, which happened about two months after. He was a person learned and religious, exemplary in his conversation, courteous in his carriage, of a sweet and obliging nature, and of a comely presence. He was remarkable in his charity to the poor.

POTTER (Francis) a learned English divine was born in 1594, and had his education at Oxford. He had a good talent at drawing and painting, and an excellent genius for mechanics. But nothing has rendered him more celebrated than his treatise intitled, *An Interpretation of the Number 666*.

PRAET (Antony du) chancellor of France, and afterwards cardinal, was born in the reign of Francis I. 'Tis agreed that he was a man of great abilities, but not that he was an honest man. He is blamed by some, and applauded by others, for the concordate made between Leo X and Francis I, anno 1516. He was a violent persecutor of the Protestants; some of whom declare, that, as a punishment from God, he died mad.

PRAXAGORAS of Athens, was a man of excellent parts, who at the age of nineteen writ the history of the kings of Athens in two books; and at twenty-two the life of Constantine the Great, whom he preferred, tho' he was a Pagan, to all the emperor's predecessors. He writ also the life of Alexander the Great.

PRETOR, a Roman magistrate that administered justice. At first there was but one in Rome, but when foreigners came to settle with them, they chose another to decide those differences, that might arise amongst them: the first was called Pretor Urbanus, and the latter Pretor Peregrinus. But a. r. 605 six praetors were chosen; whereof the first two

took cognizance of the cases of private persons; and the other four of public crimes. Sylla added two more, and at last they increased to fifteen. They continued in their office for one year.

PRIAMUS, king of Troy, son of Laomedon, married Hecuba, by whom among the rest he had Paris, who stole Helena, and occasioned the ruin of Troy, a. m. 2870, where Priamus was killed by Pyrrhus, after forty years reign.

PRIAPUS, a God of the ancients, the son of Bacchus and Venus, who had the care of gardens. He was worshipped at Lampachus.

PRIDEAUX (John) bishop of Winchester, was born at Stafford in 1578. He studied at Oxford, where he succeeded Dr. Holland in the mastership of Exeter-college, and took his degree of D. D. He was also appointed regius professor of divinity: in both which offices he acquitted himself to general satisfaction. The one he held thirty-two, and the other twenty-seven years. He was five times vice-chancellor of the university of Oxford, and was nominated bishop of Winchester in 1641. He died in 1650, having published several works. He was a man of great learning, and inviolably attached to the king and to the church of England.

PRIDEAUX (Humphrey) was born at Padstow in Cornwall in 1648, and was honourably defended by both parents. Three years he studied at Westminster under Dr. Busby; and then was removed to Christ-church Oxford. Here he published in 1676 his *Marmora Oxoniensia ex Arundelianis, Seldenianis, aliisque conflata, cum perpetuo Commentario*. This introduced him to the then lord chancellor Finch, afterwards earl of Nottingham, who in 1679 presented him to the rectory of St. Clements near Oxford; and in 1681 bestowed on him a prebend of Norwich. Some years after he was engaged in a controversy with the Papists at Norwich, concerning the validity of the orders



of the church of England, which produced his book upon that subject. In 1688 he was installed in the archdeaconry of Suffolk, to which he was collated by Dr. Lloyd, then bishop of Norwich. In 1691, upon the death of Dr. Edward Pocock, the Hebrew professorship at Oxford being vacant, was offered to Dr. Prideaux, but he refused it. In 1697 he published his *Life of Mahomet*; and in 1702 was installed dean of Norwich. In 1710 he was cut for the stone, which interrupted his studies for more than a year. Some time after his return to London, he proceeded with his *Continuation of the History of the Old and New Testament*; which he had begun when he laid aside the design of writing the history of appropriations. That book is so well known, and has met with so universal approbation, that it needs no character here. Our author died in 1724, and was interred, according to his own direction, in the body of the cathedral of Norwich. He was regular in his manner of life, and usually in his study by four in the morning.

**PRIOLO** (Benjamin) author of an history of France, from the death of Lewis XIII to the year 1664, was born in 1602. He descended from the *Prish* or *Prish* an illustrious family, some of which were doges of Venice. He had a great passion for learning, and studied under Heinsius and Voßius: during three years application at Leyden he got perfectly acquainted with the Greek and Latin poets and historians. He went to Paris to see and consult Grotius; and afterwards to Padua, invited by the exalted reputation of Cremoninus and Licetus, under whom he completely learned the opinions of Aristotle, as well as those of the other philosophers of antiquity. He afterwards became *Fidatium* to the duke of Rohan, and one of his most intimate confidants. He was employed in many negotiations, and wrote several other pieces besides his history of France. 'Mas,

he used to say, possesses but three things, the soul, the body, and wealth. These are exposed continually to three sorts of assaults, or ensnaring attacks; the soul to that of divines, the body to that of physicians, and wealth to that of lawyers.' He had so strong an aversion to a lye, that he could not hear it without passion; and he bore a mortal hatred to those who ridiculed the scriptures.

**PRIOR** (Matthew) an eminent English poet, was born at London in 1664. His father dying while he was very young, left him to the care of an uncle a vintner, who having given him some education at Westminster-school, took him home, in order to breed him up to his trade. However, at his leisure hours he prosecuted his study of the classics, and especially of his favorite Horace. This introduced him to some polite company, who frequented his uncle's house; among whom the earl of Dorset took particular notice of him, and determined to remove him from the station he was in, to one more agreeable to his genius; and accordingly procured him to be sent to St. John's college in Cambridge, where in 1686 he took the degree of A. B. and afterwards became fellow of that college. During his residence in the university he contracted an intimate friendship with Charles Montague, afterwards earl of Halifax. Upon the revolution Mr. Prior was brought in court by the earl of Dorset; and in 1690 he was made secretary to the earl of Berkely, plenipotentiary at the Hague; as he was afterwards to the ambassadors and plenipotentiaries at the treaty of Ryfwick in 1697; and the year following to the earl of Portland, ambassador to the court of France. He was likewise in 1697 made secretary of state for Ireland; and in 1700 was created master of arts by *Mandamus*, and appointed one of the lords commissioners of trade and plantations. In 1710 he was appointed



ed to have had a share in writing *The Examiner*. In 1711 he was made one of the commissioners of the customs, and was sent minister plenipotentiary to France for the negotiating a peace with that kingdom. Soon after the accession of George I. to the throne in 1714, he presented a memorial to the court of France, requiring the demolishing of the canal and new works at Mardyke. The year following he was recalled; and upon his arrival was taken up by a warrant from the house of commons, and soon after strictly examined by a committee of the privy-council. Robert Walpole Esq; now earl of Oxford, moved the house of commons for an impeachment against him, and Mr. Prior was ordered into close custody. In 1717 he was excepted out of the act of grace; however, at the close of that year he was set at liberty. The remainder of his days he spent in tranquillity and retirement, and died in 1721. His poems are well known, and justly admired.

PRISCILLIAN, a Spanish heresiarch, lived in the 4th century. He possessed some fine qualities, being very eloquent, very learned, and ready in disputation. Happy had it been for him, had he not depraved his admirable genius by the ill use he made of it. He was sober, laborious, not greedy in amassing, and very moderate in the use of riches. A too eager thirst after knowledge prompted him in his youth to learn magic. He afterwards grew infected with the errors of the Gnostics, and employed all his abilities in spreading them. As he was a perfect master of hypocrisy, he won over many disciples by his great shew of piety, and uncommon austerity of life. He stood his ground a long time; but was at last so vigorously prosecuted by Ithacius a Spanish bishop, that Maximus the tyrant sentenced him to die. This execution was attended with ill consequences; for it served only to add new strength to his heresy. His fol-

lowers interred him with great magnificence, and honoured him as a martyr.

PROBUS (M. Aurelius Valerius) son to a peasant, who became a Roman emperor after Tacitus in 276, famous for his victories against the Germans, Sarmatians and Goths. Great things were expected from his government, but at last he was basely murdered by his soldiers in 282.

PROCOPIUS of Cesarea, an historian, famous under Justinian, and secretary to Belisarius in all his wars; writ two books of the Persian wars, abridged by Photius; two of that of the Vandals; and four of the Goths; the secret history against Justinian and his wife; part of this is now printed, and is so outrageous, that it is thought to be a spurious piece.

PROMETHEUS, son of Japetus, and brother to Atlas and Epimetheus; having formed men of earth and water, he stole fire from heaven to put life into them; for which Jupiter commanded Vulcan to tie him to Caucasus, where a vulture preyed upon his liver continually. Bochart affirms, he is the same with Magog mentioned in scripture.

PROPERTIUS (Sextus Aurelius) a Latin poet of Umbria, now Bevagna, in the duchy of Spoleto, came to Rome, acquired much reputation, and was in esteem with Mecenas and Cornelius Gallus. He composed four books of his passion for a maiden called Hostilia, and Elegies.

PROSERPINE, daughter of Ceres, stolen by Pluto, who married her. Ceres unable to live without her, agreed with Pluto, that Proserpine should spend six months in the year with him, and the other six with her.

PROTEUS, the son of Neptune, could change his shape at his pleasure: the truth is, one Proteus, king of Egypt, used to change his clothes almost every day, especially his upper garment, which was parti-coloured.

PRUDENTIUS,

**PRUDENTIUS**, whose entire name is **Aurelius Prudentius Clemens**, a Christian poet, was born in 348. He was by nation a Spaniard: he had been first a lawyer, afterwards a judge, then a soldier, and lastly enjoyed a noble employment at court. He did not begin to employ his muse on religious subjects till he was 37. His poems shew more of religious zeal than embellishments of art. His versification is not very accurate, nor are all his opinions orthodox.

**PSAMMITICHUS**, king of Egypt 640 years before the birth of Christ, was the son of **Nechus**, whom **Sabacus** king of Ethiopia put to death, when he seized upon Egypt. The son would have met with the same fate, had he not fled into Syria. He was recalled after **Sabacus** was withdrawn, and was one of the twelve lords who governed Egypt. His colleagues growing jealous of him, banished him to fenny places, where he lived till some Ionians and Carians made a descent upon Egypt. With these he entered into an agreement, and by their assistance got possession of all Egypt. From that time he was extremely fond of foreigners, and indulged them protection of every kind. He applied himself to make trade flourish, and made an alliance with the Athenians, and some other Greek nations. This prince reigned fifty-four years, and died the third of the 42d Olympiad. He was the first Egyptian monarch who drank wine. His experiment of discovering who were the most ancient people in the world, is very well known, and the siege of **Azotus** is no less notorious.

**PTOLEMY II**, son of the first, surnamed **Philadelphus** by way of flattery, because he made away with his brethren, was a lover of books and of learned men. He procured a copy of the Old Testament, which he got translated by seventy-two Jews. **Elezazar** the high-priest sent it him, as judging his library, which he was very careful to enrich, not compleat with-

out it. He thereupon gave them liberty to 120000 Jews that were captives in his kingdom. He made an alliance with the Romans, and died a. m. 3807, a. r. 507, in the 40th year of his reign.

**PTOLEMY** (**Claudius**) a famous mathematician of **Pelusium**, under **Antoninus Philosophus**. He wrote various things both in astronomy and geography, as *Almagestum*; *De Fœdiciis Astralogiis*; *Planisphaerium*, &c. His Hypothesis, although ingenious enough, is rejected by the most learned in this science, who follow the system of **Copernicus**.

**PUCKERING** (**Sir John**) last keeper of the great seal of England in queen **Elizabeth's** reign, was born at **Hamborough-head** in **Yorkshire**. He applied himself to the study of the common law with such success, that he became the queen's serjeant, speaker of the house of commons, and at last lord keeper. He died in the year 1596. **Camden** calls him a man of integrity.

**PUFFENDORF** (**Samuel de**) was born in 1631 at **Fleh**, a little village in **Misnia**, a province in **Upper-Saxony**; and was son of **Elias Puffendorf**, minister of that place. One author, after having made great progress in the sciences at **Leipsick**, turned his thoughts to the study of the public law, which in **Germany** consists of the knowledge of the rights of the empire over the princes and states of which it is composed, and those of the princes and states with respect to each other. This he judged the properest method of raising himself in the courts of **Germany**. To the study of the law he joined that of the mathematics, and of the Cartesian philosophy. Tho' he used his utmost efforts to distinguish himself by his skill in the law, he despised those pompous titles which are so much sought for at universities, and never would take the degree of doctor. In 1658 he returned to **Leipsick** to seek for proper employment; but

but he was advised by one of his brothers to leave his own country, and seek his fortune elsewhere. He took his advice, and accepted the place of governor to the son of Mr. Coyet, a Swedish nobleman, who was then ambassador of the king of Sweden to the court of Denmark. For this purpose he went to Copenhagen, but continued not long at ease there; for the war being renewed some time after between Denmark and Sweden, he was seized with the whole family of the ambassador, who a few days before had taken a tour into Sweden. During his confinement, which lasted eight months, as he had no books, and was allowed to see no person, he amused himself by meditating upon what he had read in Grotius's treatise *De Jure Belli & Pacis*, and the political writings of Mr. Hobbes. Out of these he drew up a short system, to which he added some thoughts of his own, and published it at the Hague in 1660, under the title of *Elementa Jurisprudentiæ Universalis*. This recommended him to the elector Palatine, who invited him the year following to the university of Heidelberg, where he founded in his favour a professorship of the law of nature and nations, which was the first of that kind established in Germany. Puffendorf remained at Heidelberg till 1673, when Charles XI of Sweden gave him an invitation to be professor of the law of nature and nations at Lunden, which place the elector Palatine reluctantly allowed him to accept. He went thither the same year, and after that time his reputation greatly increased. Some years after the king of Sweden sent for him to Stockholm, and made him his historiographer, and one of his counsellors. In 1683 the elector of Brandenburg obtained the consent of his Swedish majesty, that he should come to Berlin, in order to write the history of the elector William the Great. In 1694 the king of Sweden made him a baron. But he died

that same year of an inflammation in his feet, occasioned by cutting his nails; having attained his grand Climacteric. His works are numerous, and well known.

PUTEANUS (Erycius) was born at Venlo in Guelderland 1574. He studied at Dort, Cologne and Louvain. He improved very much by the lectures of Lipsius, who conceived a great esteem and friendship for him. In 1601 he was chosen professor of eloquence at Milan. So high a reputation did he gain in that employment, that he was promoted to the honourable post of historiographer to his Catholic majesty. In 1606 he succeeded to the professor's chair at Louvain, which Justus Lipsius had filled with so much glory, and was even appointed governor of the castle of Louvain. Here he died in 1646. He was a man of great merit and learning, and wrote an immense number of books. In his writings he mightily affected witticism.

PYGMALION, king of Tyre, reigned about 120 years after the building of Solomon's temple. His sister, whose name was Elifa, is much better known by that of Dido, whom see in her article. Pygmalion murdered her husband Sicharbas, or Sicheus, thirsting after his treasures, which nevertheless he could not find, they being buried in the ground. The widow escaped with them, and went and built Carthage. Pygmalion died at the age of fifty-six, of which he had reigned forty-seven years. He was a prince addicted to all manner of vices, and particularly to an excessive avarice. Several authors have confounded this Pygmalion with another of the same name, who was a king of Cyprus before the Trojan war, and who fell in love with a statue which he had made, and which Venus animated at his desire.

PYLADES. See ORESTES.

PYRRHO, a Greek philosopher, born at Elis in Peloponnesus, was the disciple of Anaxarchus, whom he accompanied



accompanied as far as India. He doubtless then followed Alexander the Great, whence the age in which he flourished may be known. He had made painting his profession, before he devoted himself to the study of philosophy. He taught the incomprehensibility of all things, and always finding arguments to affirm as well as deny, he generally suspended his assent; and reduced all his conclusions to a *non liquet*. Thus he was searching for truth all his life-time; but always contrived matters so as never to grant that he had found it. Many absurdities are related of this philosopher. He did not love any thing, nor was he ever angry upon any account. He taught that the honour and infamy, the justice and injustice of actions depended only on human law and on custom. *Pyrrhonism* or *Scepticism* is justly had in detestation in the schools of divinity, where it endeavours to get new strength, which, at the same time, is but chimerical; however, it may be of use to oblige man, by the consciousness of his ignorance, to implore the assistance of heaven, and submit to the authority of the faith. The corruption of man's heart is the grand principle of Scepticism. We love to make our minds square with our inclinations; and a man who abandons himself to the impression of the senses, and the misleading chimera's of the imagination, which are quite unsettled, never reproaches himself with his own levity, when once he is persuaded that there is no such thing as a certain rule; and at the same time that he lives at random, he applauds himself for living consequently.

PYRRHUS, son of Achilles and Deidamia, is said to have his name from his red hair. His temper was much like his father's; for he was brave, but rough and savage withal. One of his first exploits was the killing of Eurypius, son of Telephus. This conquest pleased him so extreme-

ly, that he set up the Pyrrhic dance upon the occasion. He was one of the most forward to venture into the *Wooden Horse*. The night that Troy was stormed, Pyrrhus made a terrible slaughter, and killed king Priam barbarously. He committed several other inhuman actions. Andromache Hector's widow falling to his share in the division of the booty, he afterwards married her. Authors are not agreed where he settled after the sacking of Troy: some say he went to Phthia in Thessaly, and took possession of his father's dominions. Others affirm he went straight to Epirus, and founded a government there. He had three wives Hermione, Lamia, and Andromache. The kings of this name, who reigned in Epirus, are thought to be descended of him. He was killed in the temple of Delphi, either by Orestes, or at least by his contrivance, to whom Hermione had been betrothed before she married Pyrrhus.

PYRRHUS, king of Epirus, descended from the preceding, was the son of Acides and Phthia. He was saved out of the hands of the Moloss, and educated in Illyricum. He was restored to his kingdom at twelve years of age. Five years after he lost it again, and by Ptolemy's assistance he again recovered it. He distinguished himself in several battles, and made himself master of Macedonia, which nevertheless he was obliged to share with Lyfimachus. Being of a restless disposition, he readily accepted the invitation the Tarentines made him to cross into Italy, and then head the troops against the Romans. Besides he promised himself success on his being descended from Achilles, and because the Romans were a colony from Troy. When he was advanced as far as Heraclea, near the river Siris, he offered to be mediator to the consul Levinus, who replied, that the Romans would not accept of his mediation, and did not fear his enquiry. Soon after a battle was fought,



in which Pyrrhus was in imminent danger, and the event was very doubtful: but at last victory declared for the Epirots, by the help of their elephants, whose smell terrified the Roman horses. Notwithstanding this blow, and notwithstanding Pyrrhus's approach within thirty-six miles of Rome, the Romans were under no apprehensions. When Pyrrhus sent Cineas with proposals of peace, they declared that if Pyrrhus was desirous of maintaining a friendship with the republic of Rome, he must draw his forces out of Italy, and then they would treat with him. The reciprocal generosity of Pyrrhus and Fabricius the Roman generals is celebrated. Soon after a great battle was fought near Asculum with doubtful success; for both sides founded a retreat. Pyrrhus's army was so much thin'd, that he was glad to have a pretence to turn his arms against another power, I mean, to cross into Sicily, whence embassadors had been sent to him, praying him to free that island from the Carthaginian yoke, as well as from several petty tyrants. This expedition was at first successful, but the islanders growing weary of his authority, he seasonably received letters from the Tarentines begging aid. He found it very difficult to cross over, the Carthaginians overpowering his fleet, and the Mamertini harassing his troops when they landed. But the loss of a battle against the Romans near Beneventum, made him resolve to return to his own country; where he was for ever engaging in fresh expeditions. That of Macedonia was more successful, for he defeated Antigonus, and divested him of great part of his kingdom. He had wars also with the Carthaginians in favour of the Sicilians, and with the Lacedaemonians, but with no great success. He was killed by a tile thrown from a window by a woman in the city of Argos. So generous was Antigonus, that when his son brought him Pyrrhus's head, he beat him very severely.

ly, called him a cruel and barbarous wretch, covered his face and wept. He afterwards caused it, together with the body, to be honourably interred. Pyrrhus was doubtless one of the greatest captains of antiquity. He had an ambitious and restless turn of mind; and executed his designs with wonderful courage and vigour: But he knew better how to conquer than to keep. He was consummately skilled in the military art, on which he wrote some books.

PYTHAGORAS was the first of the ancient sages, who took the title of philosopher, and author of the Italic Sect. He flourish'd in the time of Tarquin, the last king of Rome. He gained a very great reputation by his wisdom and virtue; and laboured successfully (particularly at Crotona) to reform and instruct the world. He persuaded his disciples to practise the most difficult things, since he made them submit to a probation-time of silence, which lasted at least two, and sometimes five years. He obliged all his disciples to live in common: They gave up their right of inheritance, and laid their whole estates down at their master's feet. He took particular care to reform the abuses which men committed in matrimony. Tho' he was thoroughly skilled in all the branches of the mathematics, yet he chose to teach in an enigmatical and symbolical way; and so great a veneration had his scholars for him, that they looked upon it as a crime to call into question any thing he had taught them. When they were required to give some reasons for what they admitted, the only answer they made was, *he has said so*. There were few persons in those ancient times who travelled so much as he did. He went into Egypt, Persia, and Chaldea. In Egypt he learned his doctrine of the *Metempsychosis*, or Transmigration of souls. He boasted that he remembered what his soul had animated before he was Pythagoras, but he did not go

higher up than the siege of Troy. Our philosopher had very noble notions of God, and he said that the end of philosophy should be to make men like the Deity. Various are the opinions concerning his country. Some will have him to be a Tyrrhenian, others a Syrian; some maintain that he was born in the isle of Samos, others in that of Cephalonia, &c. The manner of his death is also variously related. Some say he was burnt at Crotona in Magna Græcia, where he taught; the house he lived in being set on fire by a man, whom he had denied admittance into his society. Perhaps the man's countenance did not please him, for he never admitted any one till he had first examined his face according to the rules of physiognomy.

sacraments. They hold all swearing unlawful, and declare against the payment of tithes. They dissent not authority with any man, they question not forms of government, nor trouble their heads what becomes of the world. They do not meddle with the carnal weapon, but leave it to those who are not under the gospel ministration. Their light within, say they, is self-evident, and therefore not subject to any examination; and hold that those who are endowed with it, are sufficiently ordained to preach without any commission from churches, and without any human learning: That all worship must be extemporary, and not confined to times or places: That men and women ought to be plain and grave in their apparel, sober and just in their conversation, and at a word in all their dealings, &c. See the articles Barclay and Penn.

## Q.

**QUADRATUS**, a disciple of the apostles, bishop at Athens; he presented Adrian the emperor with an apology for the Christians, and made an excellent speech, which put a stop to the persecution.

**QUAKERS**, a sect of religious people, who first appeared in England about the year 1650, are so called from their quaking or shaking, when they think themselves moved by the holy spirit. They maintain that God has given to all men *supernatural light*, which being obey'd can save them: That *immediate Revelation* is not ceased. They forbid all veneration by pulling off the hat, bowing, &c. They use *Thou* instead of *Thou* to a single person, and pay little regard to dignities. They suppose their preachers immediately inspired, and consequently infallible. They believe the scriptures of divine inspiration, and own them as a *secondary* rule of faith and practice. They disown the institution of both

**QUESNE** (Abraham) marquis of Quesne, admiral of the naval forces of France, and one of the greatest men of the last age, born in Normandy in 1610. he contributed to the defeating of the naval power of Spain before Gattari; he was dangerously wounded before Barcelona in 1642, and on other occasions; he went into the service of the Swedes, and became vice-admiral; he gave the Danes an entire defeat, killed their admiral, and took his ship called *Patience*. He was recalled into France in 1647, and commanded the squadron sent to Naples. The affairs of France being much fallen, he fitted out divers ships for the relief of the royal army that blocked up Bourdeaux. The Spanish fleet arrived in the river at the same time, but he enter'd in spite of them, which was the principal cause of the surrender of the town. He was also very fortunate in the last war of Sicily, where he beat the Dutch fleet, and de Ruyter was killed; he also oblig'd the Turks to an advantageous peace for France. In short, Adm.

Africa and Europe, have seen the effects of his valour; he was a protestant, yet the king gave him the land of Bouchet, and to immortalize his memory, gave it the name of that great man. He dy'd Feb. 2. 1688. aged 78.

**QUESTOR**, a Roman officer who had the care of the publick treasury, instituted by Publius Valerius Publicola, Consul; who having settled the treasury in the temple of Saturn, took two questors, or treasurers, out of the senators, which were afterwards created by the suffrages of the people. Some time after four were made, two to take care of the treasury at home, and the other two to attend the consuls in the war. The publick revenue increasing by their great conquests, they were increas'd to twenty. When they attended the consuls, pretors, and other generals of the army, they received and kept an account of the spoil taken from the enemy; received the tribute of the provinces, paid the army, &c. There was another sort of questors, who were sent by the senate into the provinces to judge of criminal causes; they had their *lictors*, and other marks of chief magistrates in their particular provinces.

**QUEVEDO VILLEGAS** (Francis) a Spanish gentleman, born in the country of March in New-Castile; he compos'd divers treatises of piety, and other pleasant pieces, as the *Adventurer Buzcon*, *The Visions of Hell Reform'd*, since Englished by Sir R. L'Estrange. The *Spanish Parnassus*, &c. He limpoen'd count Olivarez, who imprison'd him; after his disgrace he was set at liberty, and dy'd very old in 1647.

**QUILLET** (Clandius) a native of Chinon in Touraine, was a good Latin poet in the 17th century. He spoke very unhandlome of cardinal Mazarin, in a poem which he published in 1655, which his eminence was so far from resenting, that he en-

sly admitted his excuses, and promised him an abbey. Quillet wrote some other works which never were published. He died in 1661.

**QUINTUS CURTIUS RUFUS**, wrote a history of Alexander. This is a beautiful work, and finely writ. He has been censured for giving too much into the marvellous, tho' he says he writes more particulars than he gives credit to. However it would have been better that he had related fewer prodigies. His candour has been often called in question, and he made too free a use of numbers. 'Tis probable he lived under the emperor Claudius.

**QUINTILIAN** (Marcus Fabius) was a native of Calagurris, or Calahorra, in Spain. He taught rhetoric at Rome, with great reputation. He not only laid down rules for just speaking, but exhibited his eloquence at the bar. Some imagine, without much ground, that he was consul; but 'tis more certain that he was preceptor to the grandsons of Domitian's sister. Poggius discovered the manuscript of his *Institutiones Oratoriae*, among a vast heap of books in the abbey of St. Gall, which was no small advantage to the literary world. The most correct edition of Quintilian is that of Mr. Obrecht. His works speak him an honest man, and contain many excellent moral instructions.

**QUINTUS CALABER** a Greek poet, lived, probably, in the fifth century. He wrote a large supplement to the Iliad, the best edition of which is that of Rhodomanus.

**QUIQUERAN** (Peter de) bishop of Senez, was born in Provence in the 16th century. He studied rhetoric and poetry at Paris, and afterwards went to Italy, where he applied himself to music. Being returned to Paris, he assiduously devoted himself to the mathematics, and wrote in Latin, a book in praise of Provence, his native country. He died at Paris in 1550. aged twenty-four years. Had heaven indulged him

him a longer life, he would have been one of the most learned men of his time. He studied the properties of plants, minerals, and animals more than the diseases of the soul; and minded his diversions and amusements more than his pastoral functions. A very pernicious custom prevailed at that time, viz. the bewitching children on children.

**QUIRINUS**, the name by which *Romulus* was ador'd after his death. This name was given him, because he was founder of the Romans, whom he call'd *Quirites*, after he had given part of his new city to the Sabines, who had quitted their city *Cures* to dwell at *Rome*. The field, that *Proculus*, one much believ'd by *Romulus*, made oath that he appear'd to him after his death, predicting to him the future grandeur of *Rome*, and promising to be the protector of it, and that he should be ador'd under the name of *Quirinus*.

**QUIRINUS** (*Publius Sulpicius*) *crispus*, a. r. 742. was born in *Lanuvium*. *Augustus* advanced him on account of his services. After his consulship, he commanded an army in *Cilicia*, in order to subdue certain nations, call'd *Homanadeses*. He conquered them by starving them, for which he was honour'd with a triumph. *Augustus* appointed him governor to *Calus Cesar* his grandson. He married *Amilia Lepida*, but he soon divorced her, and afterwards got her sent into banishment. He pass'd his old age in a sordid manner, in the midst of an immense estate, and died a. r. 774. He is undoubtedly the *Cyrenius* mention'd by *St. Luke*.

**QUIRITES**, a name of the Romans, ally'd with the people of the city of *Cures*, now *Correze*, in the country of the Sabines. *Romulus* having made an alliance with *Tatius* king of the Sabines, gave the right of citizens to this people, and would have the Romans and Sabines be call'd by the common name of *Quirites*.

## R.

**RABANUS** (*Maurus Magnentius*) archbishop of *Meitz*, was one of the most illustrious writers in the 9th century. He reconciled *Lewis the Debonair* and his children. He wrote a letter to comfort *Lewis*, whom they had unjustly deposed, and published a treatise touching the respect due from children to their parents, and from subjects to their princes. He wrote some commentaries on the scriptures, which were little more than extracts of the works of the fathers, according to the custom of the divines of his time. He compos'd likewise several other works, and died in 856. His charity was remarkable.

**RABBINS**, the name of the Jewish doctors, whom the Hebrews call'd *Rab*, *Rabbi*, and *Rabboni*. Some have observed that *Rab* was a title of honour for doctors received in *Chaldea*, that *Rabbi* was a name proper to the Israelites of the Holyland, and that *Rabboni* was given only to the wisemen that were of the house of *David*. All these names signified master or doctor. The *Rabbins* had the chief seats in the synagogues; they determined all matters of religion, and were likewise concerned in civil affairs; they celebrated marriages, and published divorces; they chastised the disobedient, and had power to excommunicate, &c.

**RABELAIS** (*Francis*) famous for his facetious and jocular raileries, was born at *Chinon* in *Touraine*, and flourish'd in the 16th century. He first was a Franciscan friar, and afterwards having quitted his religious habit, he studied physic at *Montpellier*, where he took his doctor's degree. Some time after he came to *Rome*, in quality of physician in ordinary to cardinal *Joh. de Balley*, bishop of *Paris*. *Rabelais* is said to have



have used the freedom to jeer pope Paul III. to his face. Nevertheless the same cardinal procured him a bull of absolution for his apostacy, and employed him in several important negotiations. Our author's works are well known in the learned world, and have been much admired; tho' some of his railleries are thought too licentious. It must be confessed he was a man of great parts, an excellent linguist, grammarian, poet, philosopher, physician, lawyer, and astronomer. He died about 1353, in the 70th year of his age.

RACAN (Honorat de Beuil, Marquis et) was born in 1589. When he began to write poetry, he got acquainted with Malherbe, from whom he learned all the skill he had in French poetry. He was chosen one of the members of the French academy, at its foundation, upon which occasion he wrote his speech against the sciences, which he printed with some of his poems. He died in 1670.

RACINE (John) of the French academy, treasurer of France in the generality of Moulins, and secretary to his majesty, was born at Feré-Milon in 1639. He had a fine genius for the *Belle Lettres*, and became one of the first poets of his age. He produced his *Trobaide*, when but very young, and afterwards his other pieces, which met with great success, tho' they appeared when Corneille was in his highest reputation. Besides his excellent vein for poetry, Mr. Racine was also a great orator. For this reason it was that Lewis XIV. made choice of him to write his history. He composed some canticles with great sublimity, and the two sacred tragedies of *Esther* and *Atalie*. His profane pieces are nine in number, with the comedy of the *Plaideurs*. He died in 1699.

RADZIWIL (Nicholas) IV. of that name, palatine of Vilna, grand marshal and chancellor of Lithuania in the 16th century, was a very illu-

strious man. He travelled into most parts of Europe in his youth, and signalized himself in all bodily exercises. He was captain of the guards to king Sigismund Augustus, and thrice commanded in Livonia, where he beat the Germans, and dispossessed them of that province. He died in 1567, having turned protestant, and caused the Bible to be printed in the Polish language.

RAMUS (Peter) was one of the most famous professors of the 16th century. He was born in Picardy in 1515. A thirst of learning prompted him to go to Paris at eight years of age, and twice to return to it, when poverty had expelled him from it. At last he was admitted a servant in the college of Navarre. Spending the day in waiting on his masters, and the greatest part of the night in study, he made so surprising progress, that when he took his master of arts degree, he offered to maintain a quite opposite doctrine to that of Aristotle, or whatever might be objected to him. This, as was natural, raised him many enemies. The two first books he published, *Institutiones Dialecticæ*, and *Aristotelicæ Animadversiones*, occasioned great disturbances in the university of Paris, and in 1543 they were prohibited to the general satisfaction, and their author sentenced to teach philosophy no longer. The cardinal of Lorain proved so generous a patron to him, that he obtained from Henry II. the liberty of writing and speaking, in 1547; and the royal professorship in philosophy and eloquence in 1551. He and his disciples had been rigorously prosecuted; but now he was fired with a new zeal for improving the sciences, in spite of his enemies, who however some time after obliged him to conceal himself. He then retired to Fontainebleau, where he continued his geometrical and astronomical labours. In 1563 he again took possession of his employment, and maintained himself in it with vigour till the second civil war in 1567, when

when he was again forced to leave Paris, and shelter himself amongst the Huguenots. He afterwards visited the universities of Germany, and received great honours wherever he came. He returned to France in 1571, and lost his life miserably, in the massacre on St. Bartholomew's day. He was a great orator, a man of universal learning, and endowed with very fine moral qualities; free from avarice, sober, chaste, fearing God; zealous for the protestant religion. But at the same time he was a little obstinate and contradictory, and had a design of introducing a democratical government in the church; but this was defeated in a national synod. He published many books, which Telfier enumerates.

**RAMESES**, a king of Egypt, son of Sothis, began to reign a. 1097 after the deluge, and 1292 before Christ. He caused a most magnificent obelisk to be made, which he set up in the temple of the sun, in the city of Thebes, where it remained till the time of Constantine the great, who had it transported to Alexandria in 334, in order to be brought from thence to Constantinople. But he dying before this design was executed, the emperor Constantine commanded it to be carried to Rome in 352, and set up in the grand circus. It was 132 feet high. When the Goths sacked Rome in 409, they overthrew this obelisk, and it remained buried in the sand till Sixtus V. caused it to be dug up, and finding it broken into three pieces, he got them joined together, and erected it in the square of St. John of Lateran.

**RAMINI**, a false prophet, honoured by the Zaffe-rumini, a people of Madagascar. He was, say they, sent from God to the shore of the red sea near the city of Mecca, from whence he went to see Mahomet, who gave him his daughter. Then he went towards the east, where he became prince of Mungararo, and had a son named Rabourend, the father of Rahadzi and Racouter, who taking a

sea-voyage, came ashore in the isle of Madagascar, where they settled, and became the chiefs of Zaffe-rumini.

**RAMSAY** (John) being a page to king James I. and attending him to the house of earl Gowry, at Perth in Scotland in the year 1600, happily rescued his majesty from being barbarously murdered by that earl and his brother Alexander, then one of the king's bedchamber. For which service he was advanced to the title of viscount Haddington, and in 18 Jac. he was created baron of Kingloss upon Thames, and earl of Holderness.

**RANDOLPH** (Thomas) an eminent English poet in the 17th century, was born in Northamptonshire, 1605. He was educated at Westminster and Cambridge, and very early distinguished his excellent genius, for about nine or ten years of age he wrote *The History of the Internation of our Saviour*, in verse. His subsequent writings established his character, and gained him the esteem and friendship of some of the greatest men of that age, particularly of Ben Johnson, who adopted him one of his sons. He died in 1634, and was honourably interred. His brother Robert was also a good poet.

**RAPHAEL** (d'Urbis) an excellent painter in the 16th century, praised above all that went before him, and not equalled by any that came after him; he was born in the city of Urbis, 1483, and became a perfect master by imitating the works of Michael Angelo. P. Julius II. and Leo X. employ'd him at Rome; he was handsome, and so well beloved, that he never went abroad without a great number of followers. He died of a debauch with women, which he would not discover to the physician, on Good-Friday, the day of his birth, 1520, aged 37.

**RAPHLENGIUS** (Francis) born in Flanders 1539, gained great reputation by his skill in the oriental tongues. He first studied at Norimberg, and then at Paris. But the

civil wars forcing him to seek some other abode, he went into England, and taught Greek some time in the university of Cambridge. He afterwards returned into the Netherlands, and was corrector of the press in Antwerp, to the famous Christopher Plantin, who gave him his daughter in marriage. He was of very great use to him, particularly with regard to the edition of the bible, called the Antwerp Bible. Some time after he was appointed Hebrew professor at Leyden, and composed an Arabic dictionary. He died in 1597.

**RAPIN DE THOYRAS** (Paul de) youngest son of James de Rapin, lord of Thoyras, was born at Castrès in 1661. He received his first education under a tutor in his father's house, and was afterwards sent to Puy-laurens, and thence to Saumur. In 1679 he applied himself seriously to the study of the law; but some time after Mr. Rapin observing the unhappy condition of the protestants, desired to change his profession for that of the sword, which his father would not consent to, lest he should be tempted to change his religion. In 1685 his father died, and as the persecution was shortly after carried to a great height, he came over to England the year following. Here he staid not long, but went over to Holland, and listed himself in the company of French volunteers at Utrecht, commanded by Mr. Rapin his cousin german. In 1688 he came over with the prince of Orange into England, and in 1689 the lord Kingston made him his own ensign; in which post he went into Ireland, and distinguished himself at the siege of Carrickfergus, whereupon lieutenant-colonel Eriending procured him a lieutenant's commission. Mr. Rapin was present at the battle of the Boyne, and shot through the shoulder at the siege of Limerick. Not long after this, general Douglas appointed him captain of the company in which he had been ensign; and the year following,

that general, who commanded the Scots guards, being ordered for Flanders, made choice of Mr. Rapin to be aid de camp; but his ill state of health would not allow him to accept that offer. He continued in Ireland till 1693, when he was ordered for England, in order to be tutor to the son of the earl of Portland. He then was allowed to resign his company to his brother, who was afterwards a lieutenant-colonel of English dragoons, and died in 1719. In 1699 he married Marianne Testard; but this marriage neither abated his care of his pupil, nor prevented his accomplishing him in his travels, which they began with a tour through Germany. Hence they went into Italy by the way of Tirol. Having finished their travels, which put an end to his employment, he returned to his family which he had settled at the Hague, and here he continued some years. But as he found his family increase, he resolved to retire to some cheap country, and accordingly removed in 1707 to Wezel, where he wrote his *History of England*, and some other pieces. Though he was of a strong constitution, yet 17 years application (for so long was he in composing the history just mentioned) entirely ruined his health. He died in 1725.

**RAPIN** (Renatus) a Jesuit, eminent for his learning and virtue; he had a great deal of genius and judgment, and was one of the finest wits of his age. He excelled in Latin poetry; and amongst the rest of his poems, that intitled *The Gardens*, has the greatest reputation. His learning appeared in his reflexions upon eloquence, poetry, history, and philosophy, in his comparisons of Virgil and Homer, Demosthenes and Cicero, &c. He also writ some pieces of divinity, and dy'd at Paris, Octo. 27, 1687.

**RAUBER** (Andrew Eberhard) of Talberg and Weineck, was lord of the fortress of Petronel, a German knight, and counsellor of the coun-

the affair by a trial of their strength. He caused a sack to be given to each, and promised that he who should put his antagonist into the sack, should have his daughter in marriage. Several feats are related of his extraordinary strength, and his beard was of a surprising length. He died in the year 1575, aged 67.

**RALEGH** or **RAWLEIGH** (Walter) descended of an ancient family in the county of Devon, was born in 1552. He was educated at Oxford, and afterwards went to the wars in France about 1569: upon his return is said to have resided in the Middle-Temple. He then went over to the Netherlands; and soon after attended his uncle Sir Humphrey Gilbert, in an expedition to the northern parts of America. When he returned he became captain in the wars of Ireland, and in 1581 was one of the commissioners for the government of Munster, in absence of the earl of Ormond, and afterwards governor of Cork. After his return to England, his introduction to the queen was very accidental: As her

April the same year, he sent colony with his own fleet to Ireland, and in June following sent more ships, which took several prizes at the Azores. At this time he received a grant of queen of twelve thousand the counties of Cork and W in Ireland. By the establishment his colony in Virginia, he in the use of tobacco into England. 1586 he was made sheriff of the county of Devon, and lord warden of the river. Next year he was a captain of the queen's gun-ship, and lieutenant general of Carmarthen. 1588 he did great service in fighting the Spanish armada; on account, probably, he received a considerable augmentation of his salary, by a grant of three pounds upon those liquors, up likewise an office of ad- vancer. He now also made an assignment of his colony in Virginia with Englishmen. In 1590 he accompanied Don Antonio de Ulloa to the expedition to that



of gallantry with one of the honour; but Sir Walter soon married the lady, and afterwards with her in the strictest conjugal way. In 1595, he made a voyage to Guiana, and destroyed the city of Joseph, taking the Spanish prisoners, and entered the Amazon river. Upon his return he wrote a Discourse of his Discoveries in Guiana. In 1596 he was made one of the chief commanders of the Cadiz expedition; and was his rear-admiral in the island.

In 1600 he was appointed admiral; and that same year set out with lord Cobham on an expedition to Flanders, and soon after returned governor of the isle of Jersey. Before the queen's death, he had his estate at Sherborne upon Dorsetshire, Walter, being challenged to a duel by Sir Amias Preston; but matters afterwards made up. Upon the accession of king James I. to the throne, Sir Walter lost his interest at court, and being accused of a plot against the king, was tried for it at Winchester, Nov. 17, 1603, and died there. He was kept in prison near a month after he was condemned, in daily expectation of his execution; the time of which was so long, that he wrote what he called his last words, to his son, the night before he expected to die, in a very beautiful and pathetic letter. But being released, he was committed prisoner to the Tower of London, and had his allowance of food, though it was taken away from him, and given to Robert Carr, afterwards earl of Somerset. During his confinement, he spent a great part of his time to write, and wrote several books, the first his *History of the World*, 5-16. he was released out of prison; and in 1617, received a commission from the king, empowering him to set forth ships and men to voyage to the south parts of America, &c.

Accordingly he set out with his fleet for Guiana, but his design being betrayed to the Spaniards, was defeated; and his son Walter was killed at St. Thome, which was burnt. Gundamoor, the Spanish ambassador in England, being informed of what had passed at Guiana, complained in very strong terms to the king, who in 1618 published a proclamation declaring, That though he had given liberty to Sir Walter and others, to undertake a voyage to Guiana, for the discovery of gold mines, &c. yet that he had expressly forbid their offering any hostilities to the territories or subjects of foreign princes, &c. Raleigh landed at Plymouth about the beginning of July following, and though he heard that the court was exasperated, he resolved to go to London; but before he came to Ashburnham, he was met by Sir Lewis Stucley, vice-admiral of the county of Devon, who arrested him in the name of his majesty, to whom Raleigh wrote a letter in his own vindication. During this journey to London, he wrote his *Apology*: where when he arrived, he formed a design to escape, but being betrayed by Stucley, was seized in a boat on the Thames, and committed close prisoner to the Tower. October 28, he was carried to the King's Bench-Bar at Westminster, where sentence of death was passed upon him; he was then led to the Gatehouse near the Palace-yard, and the day following he was beheaded in the old Palace-yard in Westminster. Whatever artifices might be used to prevail on king James to put this great man to death, and though it might result more from want of courage than from cruelty, the action was inexcusable, and one of the greatest blemishes of his reign.

RAY (John) son of Mr. Roger Ray, a Blacksmith, was born in Essex, 1628. He was educated at Cambridge, where his intense application to study having injured his health, he was obliged at his leisure hours

hours, to exercise himself by riding or walking in the fields, which led him to the study of plants, whereof he drew up a curious *Catalogue*, and published it at Cambridge in 1660. The same year he was ordained deacon and priest by Dr. Sanderfon, bishop of Lincoln. Next year he made a tour through several parts of Scotland as well as England. In 1663, 1664, and 1665, he travelled through Holland, Germany, Italy, France, &c. of which he afterwards published an account; and in 1667 was admitted F.R.S. In 1670 he published his *Dictionary trilingue secundum locos communes*. As he was not born to any paternal estate, so he was not master of any considerable one, having often refused preferment, the legacy of his friend Mr. Wilmoughby (about 60*l.* a year) being the greatest part of what he enjoyed. He was modest, affable, and communicative; a man of strict probity, sober, frugal, studious and religious. He died in 1705-6. Besides the books abovementioned, he wrote a vast many others.

**RAYNAUD** (Theophilus) one of the most famous, as well as most learned Jesuits of the 17th century. He enjoyed a long life, which was traversed with a great many misfortunes; yet he could never be prevailed on to leave the society upon any consideration. He was extremely laborious, and wrote many books; some of which, to his no small mortification, were branded by the inquisition. He was a man of a fine genius, great learning, and vast memory, but was rather too much given to sarcasm. He composed several sermons upon the letter O.

**REGIUS** (Urban) was one of the learned men of the 16th century. He was born at Langenargen, studied at Bisl, and read private letters at Ingolstadt. He shewed so great ability for instructing young people, that many gentlemen trusted him with the whole conduct of their sons, and even

the direction of all their expenses. However, as his pupils run in debt, for whom he was security, and as the parents did not pay him, he became a kind of bankrupt, and was fain to enlist himself among the soldiers, that then were raising them. Professor Eccius happening to hear of it, soon got him his freedom; and so great a progress did Regius make in the sciences, that he received the oratorical and poetical crown from the hand of the emperor Maximilian. Some time after he was made professor of rhetoric and poetry at Ingolstadt. He afterwards turned all his thoughts to the study of divinity, and retired to Augsburg, where he founded a Protestant church. He was a Zeuinglian for some time, but afterwards declared himself a zealous Lutheran. In 1530 he entered into the service of the duke of Brunswick, who made him superintendant of the churches in the territory of Lüneburg, and had an extraordinary esteem for him. He wrote several books, and died at Zell in 1541.

**REHOBOAM**, king of Judah, succeeded his father Solomon, a. m. 3060. Shishac king of Egypt besieged Jerusalem with an innumerable army, but Rehoboam made peace with him, yet so that Shishac carried away all the treasure of the temple. Rehoboam died a. m. 3076. *Æt.* 58. of his reign 17.

**REIHING** (Janes) professor of divinity at Tübingen, was born at Augsburg in 1579. He studied at Ingolstadt with great success. When he was come to man's estate, he made a vow to put on the Jesuits habit, in case he recovered from a dangerous indisposition with which he was afflicted. He fulfilled his vow upon his recovery, and made a great figure in the society. He taught philosophy and divinity at Ingolstadt, and got his degree of D. D. at Dillingen. From that time he found himself fired with a stronger zeal for the defence of the Romish communion, and studied nothing

thing day and night but arguments against the Lutherans; but as his adversaries combated him perpetually with the holy scriptures, he was fain to consult that divine book, and to keep to it, that he might, if possible, draw arms from thence. By this study he found he was engaged in the defence of a bad cause; upon which he retired to the court of Wirtemberg, where he embraced the Lutheran religion. He was then made professor of divinity at Tübingen, preacher in ordinary, and director of a college. He discharged all these functions with great applause, and wrote some books, which met with a favourable reception. The Jesuits made him the finest promises, and used all their arts to bring him back again, but all to no purpose, he despising their insidious flatteries, as likewise the slanderous reports they spread concerning him. He died in 1625.

REINECCIUS (Reinier) a German, was for a long time tutor in the universities of Francfort and Helmstad, and wrote a vast many pieces, which have been esteemed by the learned, particularly by Vossius.

REINESIUS (Thomas) one of the most learned men of the 17th century, was born at Gotha, a city of Thuringia, in Germany, in 1587. He was a physician, but chiefly excelled in polite literature. After rising to the employment of counsellor to the elector of Saxony, he went and settled at Leipzig, where he died in 1667. He had often refused to be a professor, for fear of meeting with insupportable colleagues. And indeed perhaps it was prudent, for he was involved in many quarrels, and could not avoid falling out with a professor at Leipzig, notwithstanding the distance between them. He partook of the liberality with which Lewis XIV. indulged the most famous men of learning in Europe. He published many pieces, as well on physic, as on the Belles Lettres. He was one of those philologists, whose talent is

memory, and may be ranked among those critics, who go beyond what they read, and know more than their books taught them.

REMOND (Florimond de) counsellor in the parliament of Bourdeaux, about the end of the 16th century, distinguished himself by some books he wrote against the Protestants. He had studied under Ramus, and been brought up a Huguenot; but he tells us, that he was rescued from *the jaws of heresy* by a miracle. He wrote several pieces, particularly the *History of the Birth, Progress, and Decay of the Heresy of this Age*. No writer could be less qualified for this work, by reason of the hatred he bore to the religion he had forsaken. He did not discharge in a just manner, the functions of the employment he had in the parliament of Bourdeaux. We are told that he judged without conscience, wrote without knowledge, and built without money.

RETIARI, a sort of gladiators, who fought against the Myrmillones; their arms were a pitch-fork with three points, and a fishing net, with which they endeavoured to entangle the heads of their enemies. The Myrmillones were armed with a sword, buckler and head-piece, wherein was pictured a fish. When the Retisrian fought, he sung, I make not at thee, but at the fish, why dost thou shun me, Gaul?

REVEREND-DE-BOUGY (John) marquis of Bougy, and lieutenant-general of the armies of Lewis XIV. distinguished himself on many occasions by his bravery, conduct, and fidelity. He was a protestant of a noble family. He had raised himself gradually through all the posts from a cadet. He enjoyed the friendship of Marshal de Gassion, and after his death, of cardinal Mazarin, who, however did nothing for him, because he was a protestant. He died in 1658, aged 40, universally regretted.

REZ (Anthony de) Esq; Advocate in

In the parliament of Paris, was born in 1630. He was a great orator, a judicious counsellor, a tender father and husband, an useful and agreeable friend. If sometimes his employment obliged him to speak in favour of imposture or calumny, he could undertake the defence of guilt without staining his honour and conscience; and even say the most ungrateful things, without breaking the strictest rules of decorum and civility. He died in 1694.

**RHADAMANTHUS**, a severe judge, and king of Lycia; the poets make him one of the three judges of hell.

**RHODOMAN** (Laurer) was born in upper Saxony in 1545. Six years he continued in the college of Jlfeld, where he made so great a progress under Michael Neander, that he afterwards was qualified to be principal teacher in the most eminent public schools, and most flourishing universities. He was at last appointed history professor in the university of Wittenberg, and died in 1606. He wrote an abridgment of the Iliad, and several other pieces. He was particularly successful in his translation of Diodorus Siculus.

**RHODOPE**, a famous courtesan, contemporary with *Æsop*, and a slave in the house with him. Xanthus sold her to Charaxus, a merchant of Mitylene, and by this means she obtained her liberty, and amassed great riches by turning courtesan at Nauratis. Yet we must not suppose that she got so much money, as could enable her to build the pyramid, which goes under her name. *Æsop*, though the ugliest of mortals, made impression on her heart.

**RICCI** (Michael Angelo) born at Rome 1619. and made cardinal, in 1681. had a great genius for mathematics, and wrote a piece *De Maximis & Minimis*; he likewise wrote two learned dissertations, one of which is inserted among the works of cardinal Brancaccio, and the other

in an epistle of Carlo Dati ad Philalethes; he applied himself with great industry to the study of divinity, and is mentioned by Gressendin, &c. with advantage.

**RICIUS** (Paul) a converted Jew, was a German, and flourished in the 16th century. The emperor Maximilian prevailed with him to quit his professorship of philosophy in Pavia, and to come into Germany, and make him one of his physicians. He wrote several books against the Jews, and on some other subjects; and has been greatly applauded for his candour, civility, moderation, and learning. He maintained that the heavens are animated; and advanced some sentiments that were thought paradoxical.

**RICHARD I.** king of England, succeeded his father Henry II. in 1189. He took upon him the cross, and went to the Holy Land; Joppa in Palestine was rescued by him, and so might Jerusalem too, had not the duke of Burgundy forsaken him; in short, of all the Christian princes then engaged in the holy war, none was so terrible to the Saracens and Turks as king Richard. Returning, he was driven upon the coast of Dalmatia, where being discovered, he was kept prisoner two years by the emperor Henry VI. till he had paid 100000 marks for his ransom; being arrived in England, a war broke out with France, over which he got a signal victory at Ghors in Normandy; but besieging the castle of Chalus in Limosin, he received his death's wound by an arrow. He died April 6th, 1199.

**RICHARD II.** king of England, succeeded Edward III. his grandfather, in 1377. His reign was inwardly disturbed by the rebellion of the two English Maximaello's, War Tyler, and John Slater, though it ended in their destruction. That which proved fatal to him was first the duke of Gloucester's death, the people's darling, who was severely another's; and his unjust seizure of the



of the duke of Lancaster's goods, and his purpose to banish his son for ever; but Richard being gone over into Ireland, Henry the young duke of Lancaster landed in England with some forces; which increased fast, and the nation was altogether dissatisfied with Richard, so that he was conducted from Flint-Castle near Chester, to the Tower in London. Duke Henry seized the crown, and Richard was soon after murdered in Pomfret-castle in York-shire.

**RICHARD III.** the last king of England of the line of York, was an usurper, crook-back'd, or at least round-shoulder'd, and spared none that stood in his way to the crown; having first imbrued his hands with the blood of Henry VI. and prince Edward his son. He procured the death of the duke of Clarence his own brother, and by the industrious assistance of the duke of Buckingham, he seated himself on the throne; and caused king Edward and his brother to be strangled in the tower; this prejudiced the duke of Buckingham against him; who resolved to set Henry, earl of Richmond, upon the throne, the next heir to the house of Lancaster, if he had married the lady Elizabeth, eldest daughter to king Henry IV. for the uniting of the two houses of York and Lancaster. So Henry at last, with a body of 4000, encounter'd king Richard, at Bosworth near Leicester-shire, in 1485. The fight was sharp and doubtful, but at last Henry got the day and crown, Richard being killed in the fight, after having given extraordinary proofs of resolution and bravery.

**RIDLEY** (Sir Thomas) Doctor of civil law, born in Ely, was a man of great parts and general learning; he died in 1623. He wrote a view of the civil and ecclesiastical law.

**RIDLEY** (Nicholas) bishop of London, was born in Northumberland, bred at Cambridge; beloved by king Edward VI. and preferred by him to the bishoprick of Rochester, and then

of London; he writ *De Cena Domini*, and more against the papists; and after queen Mary's succession to the crown, was imprisoned and burnt at Oxford. He suffered with great resolution, and was one of the best divines of the English reformation.

**RIGORISTS**, is a name given in the Spanish low countries to the Jansenists, to the fathers of the oratory, and in general to all those whose maxims are most opposite to a loose morality.

**RIMINI** (Gregorio de) was of Arimini a city of Italy. He taught in the university of Paris with great applause. He was one of the most subtle schoolmen of the 14th century, and a nominalist rather than a realist. He was no less distinguished for his sanctity of life, than for his learning and genius. His chief works are commentaries on Peter Lombard, and on St. Paul's epistles.

**RINUCCINI** (Ottavio) a Florentine gentleman, followed Mary de Medicis, with whom he was in love, into France, where king Henry IV. appointed him one of the gentlemen of the bed-chamber. He was a man of wit and genius, handsome, polite, eloquent, and a good poet; which shining qualities recommended him to the ladies. He was the first who wrote in Anacreon's manner, and composed pieces that were set to music, and play'd on the lute. He at last grew tired of the follies of love, turned his eyes inward, and devoted himself entirely to piety.

**RITTANGELIUS** (John Stephen) a converted Jew, was a native of Bamberg in Germany, and lived in the 17th century. He was professor of the Eastern languages in the university of Koninsberg, and published some books in defence of the Christian Religion.

**ROBERT BRUCE**, son of the earl of Carrick, being competitor with Baliol for the crown of Scotland, lost it by the arbitration of Edward I. of England, for generously refusing to

held the crown of Scotland, as depending on him, which his ancestors had left him independent. But Baliol having afterwards broke his agreement with Edward, Bruce was easily persuaded by that king to side with him against Baliol, upon promise, that he would settle him on the throne. Having contributed much to the breaking of Baliol's party, he demanded the accomplishment of king Edward's promise, who is said to have given him this answer. *What I have I nothing else to do, but to conquer kingdoms for you.* However he afterwards recovered his crown, humbled the English, by defeating them in numberless battles, raised the glory of the Scots, and extended their dominions. A prince of such heroic bravery, is hardly to be paralleled in antiquity.

**LA ROCHEFOUCAUD** (François duke of) prince of Marillac, baron of Vertueil, &c. wrote two excellent books, one of *Maxims*, the other *Memoirs of the Regency of Queen Anne of Austria*. He died at Paris in 1680, aged 68 years.

**RODON** (David de) or rather **DERODON** (David) professor of philosophy, first at Die, afterwards at Orange, and lastly, at Nîmes, was born in Dauphiné. He was a most acute logician and metaphysician. He engaged in controversy, and exasperated his adversaries to such a degree, that they obtained a decree from the king, whereby he was banished the kingdom. He died two years after at Geneva, in 1665. He denied that the preservation of the creatures was a perpetual creation.

**ROHAN** (Anne de) daughter of Renatus de Rohan, was as illustrious for her genius and piety, as for her birth. She was sister to the duke de Rohan, the main support of the protestants during the civil wars under Lewis XIII. She was a fine poetess, and well skilled in the Hebrew language. See *Parthenaj* (Catherine &c.)

**ROHAULT** (James) a Cartesian philosopher, taught mathematics at Paris, where he got acquainted with Mr. Clerselier, who gave him his daughter in marriage. He taught physics upwards of 12 years before he published his work on that science, which is by no means a complete system. He wrote also some discourses on philosophy, wherein he refutes substantial forms, the soul of beasts, and physical accidents. Mr. Clerselier, after his death, published his posthumous works, which contain *Elements of Mathematics*, a *Treatise of Mechanics*, &c. He died at Paris in 1673, aged 55.

**ROMULUS**, the founder and first king of Rome, brother of Remus, and son of Rhea Sylvia, daughter of Numitor king of Alba; this latter was dethroned by his brother Amulius, and his daughter Sylvia was put amongst the vestals, but she conceiving (as was pretended) by Mars, was brought to bed of twins; Amulius caus'd them to be cast into the Tyber, but the king's shepherd bred them up in his own house; the twins growing up expelled Amulius, and restored Numitor to his throne. They built the city of Rome, which Romulus made a privileged place, and gave it something of his own name; and wanting women, retained the daughters of the Sabines, who came thither to a feast; this caused many wars, which ended in peace; he constituted the senate, made good laws and died, having reigned 38 years.

**RONSARD** (Peter de) a French poet of a noble family, was born in Vendomois, in 1526, the same year that Francis I. was heat and taken prisoner before Pavia. He put himself at the head of some soldiers at Vendomois in 1562, and made great slaughter of the Protestants. He was supposed a priest, but denied it. However it is certain he had some benefices in commendam. He was dreadfully afflicted with the gout, which was owing to his debauched way of

r. He wrote many amorous poems, which would have been more useful, had he less imitated the great poets. He was a great poet, like many other authors, a very bad critic, with regard to his own works. For when he revised them in a second edition, he erased the faults in them. He died in 1680.

**ROSCOMMON** (Wentworth Dillon, earl of) was descended of an ancient family in Ireland, and son of James Dillon, earl of Roscommon, who had been converted from the Romish communion by archbishop Ussher. He passed the first years of his infancy in Ireland, and was educated in the Protestant religion. The duke of Strafford afterwards sent for him over into England, and placed him at his own seat in Yorkshire, under the tuition of Dr. Hall, afterwards bishop of Norwich. By him he was instructed in Latin, and without learning the common rules of grammar, which he could never retain in his memory, he attained to fluency in that language with classical elegance and propriety. When the duke began to gather over England, and the earl of Strafford was impeached, he was sent to compleat his education at Caen in Normandy, under the famous Mr. Bochart. After nine years he travelled to Rome, where he grew familiar with the most valuable remains of antiquity. Soon after the restoration he returned to England, where he was graciously received by king Charles II. and made captain of the band of pensioners. In the vigour of that age he was tempted to indulge a violent passion for gaming, by which he frequently hazarded his life in duels, and exceeded the bounds of a moderate fortune. A dispute with the lord privy seal, about one of his estates, obliging him to quit his native country, he resigned his post in the English court; and on his arrival at Dublin, the

duke of Ormond appointed him captain of the guards. He still retained his inclination to gaming, which engaged him in the following adventure. As he returned to his lodgings from a gaming table, he was attacked in the dark by three ruffians, who were employed to assassinate him. The earl defended himself with so much resolution, that he dispatched one of the assassins, whilst a gentleman accidentally passing that way, interposed and disarmed another; the third secured himself by flight. This generous assistance was a dishonoured office, of a good family and fair reputation, but in low circumstances. But his lordship on this occasion presenting him to the duke of Ormond, prevailed with his grace to allow him to resign his post of captain of the guards to his friend, which for about three years the gentleman enjoyed, and upon his death the duke returned the commission to his generous benefactor. Soon after he returned to London, was made master of the horse to the duchess of York, and married the lady Frances, eldest daughter of Richard earl of Burlington, who before had been the wife of colonel Courtney. Here he distinguished himself by his writings; and about this time, in imitation of those learned and polite assemblies, with which he had been acquainted abroad, he began to form a society for the refining and fixing the standard of our language, in which his great friend Mr. Dryden was a principal assistant. This project was entirely defeated by the religious commotions, which ensued on King James's accession to the throne. In 1683 he was seized by the gout; and being too impatient of pain, he he permitted a bold French pretender to physic, to apply a repelling medicine, in order to give him present relief, which drove the distemper into his bowels, and in a short time put a period to his life, about Jan. 17, 1684. The moment in which he

expired, he cried out with a voice, that expressed the most intense fervour of devotion,

My god, my father, and my friend,  
Do not forsake me at my end.

He was interred in Westminster abbey. Mr. Pope, in his incomparable *Essay on Criticism*, gives him the following characters:

—Rofcommon, not more learn'd  
than good,  
With manners gen'rous, as his noble blood;  
To him the wit of Greece and  
Rome was known,  
And ev'ry author's merit, but his own.

ROSEO, or ROSEUS (Mambrius) an Italian author, lived in the 16th century. He published in 1549 the institution of a Christian prince, in which he neither imitated those who describe government, as 'tis commonly managed, nor those who represent it according to the most perfect speculation or theory. He steered a middle course between these two extremes, which was to shew what the rules of common policy allow. He continued the History of the World, which John Tarcagnola had writ from Adam to the year 1513; he continued it, I say, till the year 1558, and afterwards till 1571. This work was continued by Don Bartholomew Denys de Fano, till the year 1582. Reseo also translated into Italian, a treatise on the art military, and wrote a history of the kingdom of Naples. He was a very partial historian.

ROSIER (Hugh Sureau de) a famous Protestant minister of the church of Orleans, under Charles IX. was born in Picardy. He saved his life in the massacre on Sts Bartholomew's day, by abjuring his religion, and became a zealous convert to the Roman church; but was not persuaded

of the truth of what he said. Some time after he withdrew to Heidelberg, where he recanted his errors, and again turned Protestant. Yet he never could regain the esteem of those of his persuasion, and was fain to be corrector to Andrew Wechel's press at Francfort, where he and all his family died of the plague. He was a man of a wrangling temper, and fond of particular opinions.

ROVERE (Francesco della) See Sixtus IV.

ROWE (Nicholas) descended of an ancient family in Devonshire, was born in 1673. He acquired a complete taste of the classic authors under the famous Dr. Busby in Westminster school. Besides his skill in the Latin and Greek languages, he made a tolerable proficiency in the Hebrew; but poetry was his early bent and darling study. His father, who was a lawyer, and designed him for his own profession, took him from that school, when about 16, and entered him a student in the Middle-Temple. He made remarkable advances in the study of the law, and appeared in a promising way to make a figure in that profession, as any of his contemporaries, if the love of the *Bellin Letters*, and that of poetry in particular, had not stopt him in his career. His first tragedy, *The Andronicus Step-mother*, meeting with universal applause, he laid aside all thoughts of rising by the law. He afterwards composed several tragedies; but that which he valued himself most upon, and which was most valued, was his *Tamurlane*. He wrote but one comedy, intitled *The Biter*, which had no success, his genius not lying towards comedy. Being a great admirer of Shakespear, he obliged the publick with a new edition of his works. But Mr. Rowe's last, and perhaps his best poem, was his translation of *Lucan*. Never did poet paint virtue or religion in a more charming dress on the stage, nor were ever vice and impiety better exposed to contempt and hatred, than in

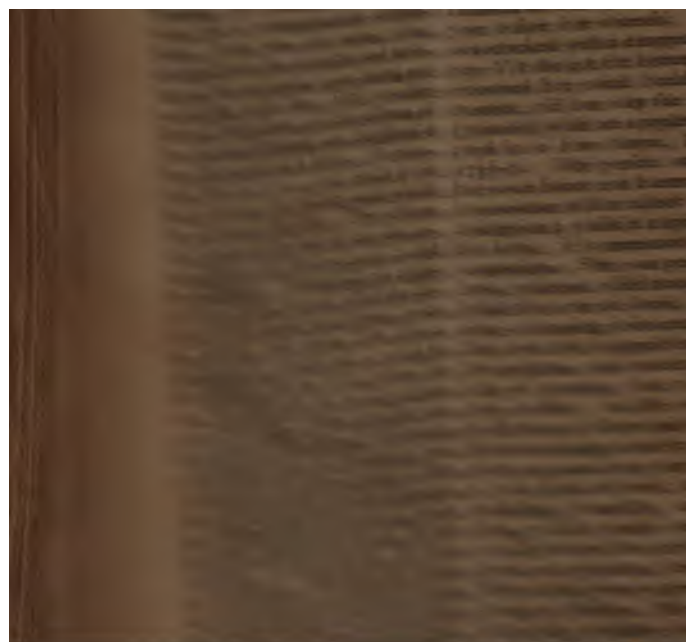


is tragedies. As his soul was lodged in a graceful person, so its tal and animal faculties excelled in high degree. He had a quick and original invention, a deep penetration, a large compass of thought, with equal dexterity and easiness of bringing his thoughts to be understood. He was master of most parts of polite learning. He had also a taste in philosophy; and delight in divinity and ecclesiastical history. He pressed on all occasions his full opinion of the truth of revealed religion. His conversation was infinitely agreeable, being enlivened with wit sweetened with good nature. His love of learning and poetry did not incapacitate him for business, and he applied closer to it, when it required his attendance. The late of Queensberry, when secretary of state, made him secretary for publications; but after the duke's death, his duties were stopped to his preference; and during the rest of queen Anne's reign, he past his time with muses. King George I. upon his accession to the throne of England, made him poet laureat, and gave him the land surveyors of the customs in the port of London; and lord chancellor Parker made him secretary for the presentations. He died like a truly Christian philosopher, 1718, aged 44.

DWE (Elizabeth) an English poetress, eminent for her excellent writing both in prose and verse, born at Westbury in Somersetshire, in 1674; she was the daughter of worthy and noble parents, Mr. Walter Singer, and Mrs. Elizabeth Portnell. She felt the first serious impressions of religion as soon as she was capable of reflection.

There is so great an affinity between painting and poetry, that this lady had a vein for the one, and naturally had a taste for the other. She was also very fond of music, and of the grave and solemn kind, which she suited to the grandeur of her sentiments, and the sublimity of her

devotion. But poetry was her favourite employment, her distinguishing excellence. So prevalent was her genius this way, that her prose is all poetical. In 1696, a collection of her poems was published at the desire of two friends. Her paraphrase on the 38th chapter of Job, was written at the request of bishop Ken. She had no other tutor for the French and Italian languages, than the honourable Mr. Thynne, who willingly took this task upon himself. Her shining merit, with the charms of her person and conversation, had procured her a great many admirers. Among others, 'tis said, the famous Mr. Prior made his addresses to her. But Mr. Thomas Rowe was the person reserved by heaven to be the happy man, both to be made, and to make happy. This gentleman was honourably descended, but thought too justly to value himself upon extrinsic circumstances. His superior genius, and insatiable thirst after knowledge, were conspicuous in his earliest years. He had commenced his acquaintance with the classics at Epsom, and further cultivated it under Dr. Walker, master of the charter-house school in London. His father would not send him to either of the English universities, but entered him in a private academy in London. He afterwards went to Leyden, where he established a reputation for capacity, application, and an obliging deportment, both among the professors and students. He returned home with a vast accession of knowledge, with uncorrupted morals, and with an ardent love of liberty, which had always been one of his darling passions. His desires after knowledge increased with his acquisitions. He devoted several hours each day to study, 'till the time of his being seized with the distemper of which he died. He had formed a design to compile the lives of all the illustrious persons in antiquity, omitted by Plutarch; which indeed he partly executed. Eight lives were



a Persian prince, was taken by Alexander upon his defeating Darius. Alexander fell in love with her, and married her, and at his death left her big of a son, who was named young Alexander. Cassander afterwards put both the son and the mother to death.

ROY (James le) baron of the holy empire, and lord of St. Lambert, was originally from France. Antwerp gave him birth in 1633. How soon he was fit for travelling, baron le Roy his father sent him to the most famous universities of Europe; and at his return made over to him his employments at the court of Brussels, which he had filled with honour; as did also our baron; but not being able to agree with the governor of the low countries, he gave up his employments, and retired to Antwerp, where he composed several pieces, which acquired him great reputation.

RUBENS (Sir Peter Paul) a famous painter, was born at Cologne in 1577. He was the most accomplished of all the Flemish masters, and would have come up to the most celebrated Italians, if, instead of being educated under Adam Van Noort and Octavio Venus, he had been bred in the Roman or Lombard schools. Notwithstanding, perhaps none of his predecessors can boast a more beautiful colouring, a nobler invention, or a more luxuriant fancy in their compositions. But besides his talent in painting, and his admirable skill in architecture, he was universally learned, spoke seven languages perfectly, was well read in history, and withal so excellent a statesman, that he was employed in several public negotiations of great importance. His usual abode was at Antwerp, where he built a spacious apartment in imitation of the *Rotanda* at Rome, for a noble collection of pictures which he had purchased in Italy, some of which, together with his statues, medals, and other antiquities, he sold to the duke of Buckingham, for ten thousand pounds. His principal perform-

ances in painting are in the banqueting-house at Whitehall, the Escorial in Spain, and the Luxemburg galleries at Paris. He died in 1640, leaving vast riches behind him to his children, the eldest of whom succeeded him in the office of secretary of state in Flanders.

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RUFINUS, favourite of the emperor Theodosius, was born in Gaul, in mean circumstances, but with an exalted genius. He had a supple, insinuating and polite turn, fit to divert a prince, and even capable of doing him services. So good use did he make of the favour of Theodosius, that he soon obtained considerable preferments. The emperor appointed him high steward of his palace, admitted him into all his counsels; and at last made him consul with his son Arcadius. Rufinus's ambition grew with his fortune, he endeavouring to enrich himself with the spoils of those whom he oppressed by his calumnies. However, being afraid of losing his prince's friendship, in case he did not preserve his esteem; he put on a shew of modesty and disinterestedness. The chief lords of the court were exasperated at the rise of this favourite; accordingly they conspired against him, and resolved his ruin; but all their endeavours proved either their own destruction, or strengthened his authority. He was baptized with great pomp and ceremony in 394. His vexation to see Stilico above him, after Theodosius's death, prompted him to some treasonable attempts which undid him. He took advantage of his master's weakness; divided the empires and  
the

published since his decease. Their style is easy, yet concise and nervous; the reflections just, and the facts interesting. They were translated into French by the abbé Bellenger, in 1714. He spoke with ease and fluency, had a frank and benevolent temper, an inexhaustible fund of wit, and a communicative disposition. Such was the man, who, charmed with the character and writings of our authors, upon seeing and conversing with her, felt another kind of impression, and the esteem of her accomplishments was heighten'd into the rapture of a lover. He married her in 1710; and made it his study to repay the felicity with which she crowned his life. The esteem and tenderness he had for her was inexpressible, and his love never palled by possession. Too intense an application to study, beyond what the delicacy of his frame would bear, broke his health, and threw him into a consumption, which put a period to his valuable life in 1715, when he was but just past the twenty-eighth year of his age. How exquisite was the grief of Mrs. Rowe! She wrote a beautiful elegy on his death; and continued to the last moments of her life, to express the highest veneration and affection for his memory, and a particular regard and esteem for his relations. It was only for the sake of Mr. Rowe, that with his society she was willing to bear London during the winter season; and as soon after his decease as her affairs would permit, she indulged her unconquerable inclination to solitude, by retiring to Frome in Somersetshire, in the neighbourhood of which place the greatest part of her estate lay. When she forsook the town, she determined to return to it no more, yet on some few occasions, she thought it her duty to violate her resolution, in order to gratify the importunity of friends. In this recess it was, that she composed the most celebrated of her works, *Friendship in Death*, and the *Letters*

*moral and entertaining*. Her death, in preparation for which she had made so much the business of her life, befel her, according to her wish, in her beloved retirement. She had been favour'd with an uncommon strength of constitution, owing much, no doubt, to her exact temperance and calmness of mind, till about half a year before her decease, when she was attacked with a dangerous disemper. Yet she got the better of it, and recovered her usual health for some months, till one day she was seized (probably) with an apoplexy, and expired in a few hours, Feb. 20th, 1716-7. Her person was graceful, her voice sweet and harmonious; the benevolence of her aspect exceeded all description; while it inspired irresistible love, it commanded awe and veneration. She was perfectly well-bred, without affectation: She despised the arts of dress, at the same time abhorring indecent negligence. She had the happiest command over her passions, and maintained a serenity of temper, that nothing could ever ruffle. As she was an enemy to ill-matur'd satire and detraction, so she exceedingly loved to praise, where there appeared any merit. She had a vast fund of wit, tempered with modesty, humility, and confession, which made her conversation equally instructive and delightful. She loved not pleasure, and hated luxury. Her charity was as great as her contempt of riches. She was exemplary for every relative duty; being the most dutiful daughter, the most affectionate wife, the kindest mistress, and most generous friend. Piety and devotion were the supreme pleasures of her life; she had an inexpressible love and veneration for the holy scriptures; and the fatal advances of inidelity in this nation rent her very soul. In a word, she was a shining pattern of all virtues, which were actuated and invigorated by a lively faith, and by a loving fear of God.

ROXANA, daughter of Calistus



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the emperor, by his secret practices with the Huns, the Goths, and the Alans, and attempted to make himself sovereign, at least independant both on his masters and enemies. In 595 he met with the punishment due to his horrid crimes.

**RUGGERI** (Cosmo) a Florentine, introduced himself at the court of France as a great astrologer, when Catherine de Medicis patronized those people. He was a man of sense, and looked upon as a scholar; besides, he was bold even to impudence, whereby he insinuated himself among the nobility, and was a great man at intrigue. He at last was reputed a soothsayer and magician; and in 1574 was sentenced to the galleys, having been accused, among other crimes, of employing sorcery, in order to kill Charles IX. but the queen released him some time after. In 1604 he began to make almanacks, and died at Paris in 1615. As he had publicly declared that he would die an Atheist, his body was thrown in the fells.

**RUPERT**, prince palatine of the Rhine, duke of Cumberland, knight of the most noble order of the garter, &c. son of Frederic prince elector palatine of the Rhine, and Elizabeth, daughter to king James I. of England, was born December 17, 1619. He gave proofs of his gallantry at the age of 17, and in 1642 came over into England, and offered his service to king Charles I. his uncle, who gave him the command of the army, wherewith he marched to Worcester, and obliged captain Fiennes to dislodge; at Edgehill he charged with incredible bravery, and made a great slaughter of the parliamentarians. In 1643 he seized the town of Cirencester, took 1100 prisoners and 3000 arms; he obliged the governor of Litchfield to surrender; having joined his brother prince Maurice, he reduced Bristol in three days, and passed to the relief of Newark, where he entered the enemies ranks so far, that he was

known, and dangerously assaulted by three sturdy soldiers, wherof he slew one with his sword, a second was killed by one of his gentlemen, and the third being ready to lay his hands upon the prince's collar, had it almost cheep off by Sir William Neal. Being thus disengaged, he charged with so much fury, that he beat the parliamentarians to their works, and obliged them to quit the field. In 1644 he marched to relieve York, where he gave the parliamentarians battle, and entirely defeated their right wing; but Cromwel charged the marquis of Newcastle with such an irresistible force, that prince Rupert was entirely defeated. After this the prince put himself into Bristol, which surrendered to Fairfax after a gallant resistance. In 1648 he went for France, and was highly complimented by that court, and kindly received by king Charles II. who sojourned there for the time. Afterwards he was constituted admiral of the king's navy, and infested the Dutch ships, many of which he took; and being engaged with de Ruyter, obliged him to fly, and pursued him so far as the sands would allow; and a peace being concluded, the prince applied himself to his chymical and philosophical studies, from whence he hath furnished us with many curious inventions. He died November 29, 1682, and was interred in king Henry VII's chapel, Westminster, with great magnificence.

**RUSHWORTH** (John) famous for his *Historical Collection*, was descended of a good family in Northumberland, and born about 1607. For some time he studied at Oxford, and afterwards became a barrister of Lincoln's-Inn. But his genius leading him more to state affairs than the common law, he began early to take down in character speeches, &c. in parliament. He personally attended at all occurrences of moment, during the eleven years interval of parliament; he also went to observe distant

at transactions through the whole dom. Upon the opening of the parliament in 1640, he was cho-  
 assistant to Mr. Henry Elyng,  
 of the house of commons, who  
 by him their addressees to the  
 when at York. Upon these  
 from Mr. Rushworth rode with  
 expedition between London and  
 which is 150 miles, that he  
 at times performed the journey  
 4 hours. In 1643 he took the  
 nant, and was appointed secretary  
 to Thomas Fairfax, as general of  
 parliament's forces. In 1651 he  
 named one of the committee to  
 alt about the reformation of the  
 men law. In 1658 he was cho-  
 burgess for the town of Ber-  
 upon Tweed; and again for  
 same place in 1660. In 1667 he  
 appointed secretary to Sir Orlando  
 gman, lord keeper of the great  
 of England. He was again elected  
 for Berwick upon Tweed, in  
 parliament which began March 6,  
 8, and also in that which began  
 ber 17, 1679, and in that  
 th met at Oxford. After the  
 lution of which last parliament,  
 lived obscurely in Westminster,  
 he was committed prisoner for  
 to the King's-Bench in South-  
 6, where he spent the six last  
 of his life, and died in 1690,  
 83 years.

USSEL, the name of an ancient  
 illustrious family, from which  
 descended William lord Russel,  
 was the third son of Francis,  
 and afterwards duke of Bed-  
 by Anne, daughter of Robert  
 , earl of Somerset. In 1679 he  
 appointed one of the new council  
 its majesty, and in 1680 was e-  
 d member of parliament for the  
 city of Bedford, where he vigo-  
 ly promoted the bill for the ex-  
 on of the duke of York from the  
 ne, which being pass'd the house  
 ermons, he was ordered to carry  
 to the house of lords, which he  
 on November 15, attended by al-

most all the members. But the lords  
 having rejected the bill upon the first  
 reading, the commons were exasper-  
 ated at it, and lord Russel in parti-  
 cular said, that if ever there should  
 happen in this nation any such change,  
 as that he should not have liberty to  
 live a protestant, he was resolved to  
 die one, and therefore would not will-  
 ingly have the hands of their enemies  
 strengthened; and also desired the  
 lords not to destroy themselves by their  
 own hands; and if the commons  
 might not be so happy as to better  
 the condition of the nation, he prayed  
 the lords would not make it worse by  
 giving money to the king, while they  
 were sure it must go to the hands of  
 the duke's creatures. But this and  
 the like speeches having disgusted the  
 court, the parliament was prorogued  
 on the 10th of January, and dissolv-  
 ed by proclamation on the 18th,  
 1680-1. However, the necessity of  
 the king's affairs requiring the meet-  
 ing of another parliament, his majesty  
 called one, which assembled at Ox-  
 ford on the 21st of March follow-  
 ing, in which lord Russel served  
 again as knight of the shire for the  
 county of Bedford. But another bill  
 of exclusion being moved for by Sir  
 Robert Clayton, who was seconded  
 by lord Russel, the parliament was  
 soon after dissolved, and no other was  
 called during the reign of king  
 Charles II. In 1683 his lordship  
 was committed prisoner to the tower,  
 upon a charge of high treason; he was  
 tried at the Old Baily, for conspiring  
 the death of the king, &c. and condem-  
 ned. Dr. Burnet gives an account of his  
 behaviour after condemnation, and at  
 his death, in the *first volume* of the  
*History of his own Times*. He was  
 beheaded in Lincoln's-Inn-Fields,  
 July 21, 1683.

RUSSILIANUS TIBERIUS, a  
 very subtle as well as bold philoso-  
 pher, lived in the 16th century. He  
 was born in Calabria, and was one of  
 the most famous disciples of Augu-  
 stin Niphus. He was so hasty and  
 passionate,

passionate, that in disputing he was apt to fight with his antagonist. He was so ambitious as to imitate *Jo-Juanes Pius*, and perhaps even to surpass him; for he proposed 400 propositions, to be publicly disputed on in several universities. This exasperated the inquisitors, who caused him to be prosecuted, which did not terrify him; on the contrary, he had the courage to publish a very sharp apology against the monks.

**RUST** (George) an excellent English writer and divine in the 17th century. He was educated at Cambridge, where he outgrew the pretended orthodoxy of those days, and addicted himself to the primitive learning and theology, in which he became a great master. About 1661 *bishop Taylor* preferred him to the deanery of Connor in Ireland. After that great man's death, *Dr. Rust* was nominated bishop of Dromore, in which he continued till he died in 1670. *Mr. Glanvil* tells us, that he was a man of a clear mind, a deep judgment, and searching wit of vast capacity and knowledge; that he was modest, good-natur'd, pious, generous; an excellent preacher, a wise governor, a profound philosopher, a close reasoner, and above all, a true and exemplary Christian. He wrote several excellent pieces.

**RUTH**, a Moabitish woman; in the famine, *Eliamelech* of Bethlehem went with his wife *Naomi* and two sons into Moab, to find sustenance; *Eliamelech* dying, *Naomi* married her two sons to two maidens of Moab, *Ruth* and *Orpah*; the sons dy'd, and *Naomi* willing to return to Bethlehem, desired her two daughters to go to their kindred; *Orpah* took her advice; but *Ruth* would needs follow her to Bethlehem; she afterwards married *Boaz*, by whom she had *Obed*, father of *Jesse*, the father of *David*; 'tis likely this was in

the time of *Boaz*, a. m. 2743.

**RUTILIA**, a Roman lady, sister to *Publius Rutilius*, who submitted patiently to his unjust imprisonment, and wife of *Marcus Aurelius Cotta*, had a most deserving son, named *Caius Aurelius Cotta* (he was a good orator, and consul a. r. 678) whom she tenderly loved, yet courageously bore his death, which happened when the honour of a triumph was decreed for him. *Seneca* proposed her as an example to others.

**RUTILIUS** (*Claudius Naumetianus Gallus*) a person of great learning; was prefect of Rome, which being taken by *Alaric* in 410, he composed an Itinerary in verse, wherein he shews himself a furious Pagan; the best edition is that of Amsterdam in 1687. 12mo. with notes of several learned persons upon it.

**RUYTER** (*Michael Adrian*) duke, knight, and lieutenant admiral of the United Provinces, born at Flushing 1657. He signalized himself on several occasions, took divers prizes in Greenland, assisted the Portuguese against the Spaniards, where he made several ships run for it in 1642. And before Sally in Barbary, in spite of five Corsairs of Algiers, he enter'd alone into the road of that city. In the Mediterranean, he took the famous renegade *Amande Dias*, in 1643. In 1659, he assisted Denmark against the Swedes, in the isle of *Fenn*, for which he was enabled with all his family. He was chosen lieutenant admiral of the Amsterdam Squadron in 1665, and took divers ships upon the coast of Guinea. The states made him their admiral, and he signalized himself in many illustrious actions, till the French, under *de Queins*, mortally wounded him with a cannon ball, in Sicily; his body was carry'd to Amsterdam, and honoured with a stately monument.



## S.

AVEDRA. See Cervantes.

SABELLICUS (Mark Anthony Coccius) flourished among learned men about the end of the 15th century. He was a farrier's son, and born in a little town in upon the Teveron. So early, with such vigour did he apply himself to his studies, that he was able to teach a school before he was twenty. He afterwards went to Rome, and improved by the lectures of Pomponius. Thence he went and studied at Udino, near Aquileia. Here he was professor of polite literature at Vicenza. Here he continued not long, but removed to Venice, where he was offered by the Venetians two honourable and lucrative employments; one was to write the history of their republic, and the other to teach the *Belles Lettres*. He readily undertook an universal history, but was looked upon as a betwixt between a historian and a poet. He died of the pox at the age of seventy. SABELLIUS, an arch-heretic, at Ptolemais in Lybia, the disciple of Noctus of Smyrna. He published his errors about 260, and taught, there was no distinction between persons of the trinity; the consequence of which was, that the father and holy ghost suffered death as well as the son. St. Denys hath excellently well against this error.

BLACKVILLE (Thomas) See Dor-

CROBOSCO (Johannes de) called also Holywood, the most learned mathematician of his time, born a blacksmith in Yorkshire, continued his time at Oxford, and travelled afterwards, where he wrote his innumerable piece *de Sphæra Mundi, de Computo Ecclesiastico*, &c. He died at Paris in 1335.

INDUCEES, a sect amongst the

Jews, took its rise from one Sadoc. They denied the existence of spirits, the immortality of the soul, and the resurrection of the dead; they observed the law, to enjoy the temporal blessings it promised, and to escape the punishments denounc'd to its transgressors. They rejected all manner of traditions, and denied all fatality, asserting, That as it was impossible for God to do any evil, so neither did he take notice of that which men committed; and thence concluded, that it was wholly in our will to do good or evil.

SADLER (John) was descended from an ancient family in Shropshire. He was born in 1615, and educated at Cambridge, where he became eminent for his great knowledge in the oriental languages. Thence he removed to Lincoln's-Inn, where he made no small progress in the study of the law. In 1644 he was admitted one of the masters in ordinary of the high court of Chancery, as also one of the two masters of requests. In 1649 he was chosen town clerk of London, and the same year published his *Rights of the Kingdom*. He was greatly esteemed by Oliver Cromwell, by whose special warrant he was continued a master in Chancery, when their number was reduced to six. By his interest it was that the Jews obtained the privilege of building for themselves a synagogue in London. In 1658 he was made member of parliament for Yarmouth; and next year was appointed first commissioner under the great seal with Mr. Tayler, Mr. Whitelocke, and others, for the probate of wills. In 1660 he published his *Olbia*. Soon after the restoration he lost all his employments, because he would not take or subscribe the oath and declaration, that it was not lawful, upon any pretence whatsoever, to take arms against the king, &c. In the fire of London in 1666, his fine house in Salisbury-court, and several other of his houses, were burnt down; and soon after, his mansion-house in Shropshire

Shropshire had the same fate. He was now also deprived of Vaux-hall on the river Thames, and other estates which he had purchased, being crown-lands, and of a considerable estate in the fens of Bedford, without any recompense. All these misfortunes and several others coming upon him, and having a numerous family, he was obliged to retire to his seat of Warmwell in Dorsetshire, where he lived in a private manner till 1674, when he died, in the 59th year of his age.

**SAINT-CYRE**, was one of the brave men of the Huguenot party under Charles IX. His name was Tannegay Bouchet de Pay-Greffier. He was one of the heads of what is called the conspiracy of Amboise; and after the battle of Dreux, he was made governor of Orleans. He was killed at the battle of Moncontour, having, though 85 years of age, bravely rallied his men, charged the enemy, and saved many lives by his death.

**SAINTE-ALDEGONDE** (Philip de Marnix lord du Mont) born at Brussels, distinguished himself by his employments and writings. He retired into Germany, when liberty of conscience was restrained by the Spaniards in the Low countries, and was promoted at Heidelberg, to the place of counsellor in the ecclesiastical council. He returned to his own country in 1572, in order to support liberty, and promote the reformed religion. Now he entered into the service of the elector palatine, but the prince of Orange had the elector's permission to employ him as long as he should have occasion. He was one of the deputies sent by the states to England in 1575, to desire the protection of queen Elizabeth. He was one of the plenipotentiaries sent into France in 1580, in order to offer the sovereignty of their provinces to the duke of Alençon. He was consul of Antwerp in 1584, when that city was besieged by the duke of Parma. The books which he published were not

the least service he performed. Some were political, others controversial; some serious, others comical. He was engaged in a Dutch version of the scriptures when he died 1593. He had a great deal of wit and learning; he understood the civil law, politics, divinity; the Hebrew, Greek, Latin, and several living languages, &c.

**SALADIN**, a most warlike king of the Turks, sultan of Grand Cairo; he was general of Noradin's army, conquered Egypt, and after Noradin's death was governor during the minority of his son; he resolved was against the Christians, and endeavoured to surprize Jerusalem, but was defeated with a great slaughter, November 25, 1177. He passed the Euphrates in revenge, took several cities as far as Nisibe in 1180. and became formidable, but a truce was concluded, which he broke, and obtained a second victory; behheaded all the knights templars, and of St. John; made himself master of Acre, Barut, Gible, and of Jerusalem too. Pope Urban II. hearing this news, died for grief. He sustained some losses from the Christians, and died in 1193.

**SALII**, priests of Mars, under N. Pompilius, were 12 in number, & called *a saliendo*, because upon certain days they went dancing and leaping through the city, and were entertained sumptuously by the citizens; hence the proverb *Salientes Epule*.

**SALIGNAC DE LA MOTTE FENELON** (Francis de) archbishop and duke of Cambray, prince of the empire, and author of *Télémaque*, was of an ancient and illustrious family, and was born at the castle of Fenelon, in the province of Perigord, August 6, 1651. He was educated in his father's house, till he was twelve years of age, when he was sent to the university of Cahors; he went afterwards to finish his studies at Paris, under the care of his uncle Anthony, marquis de Fenelon, lieutenant general of the King's armies. The prince of Condé said of this last,

that he was equally proper for education, for the war, and for the ill. He received his nephew into nurse, and used him like his own; the young man's great genius displayed itself under such a tu-

The abbé de Fenelon, for thus the author was now called, preached ris, at the age of 19 years, with great applause. But the marquis Fenelon fearing lest his nephew should appear too young in the world, added him to imitate for several years the *Silence of Jesus Christ*. He that time in cultivating his general and improving his morals, by studies, and by the practice of virtues, as became his rank. At the age of 24 he entered into orders, performed all the functions of the sacred with an edifying piety.

In 1707, the archbishop of Paris named him to be superior to the new order of women in that city. So well he acquitted himself of this employment, that in 1686 the king named him to be head of those missionaries, who were sent along the coast of Africa and the *Pais de Aunis*, to convert the Protestants. Having finished his mission, he returned to Paris, and was presented to the king; he lived afterwards two years without going to court, being employed in taking up with instructing the converts. His great talents opened to him the way to the highest honours; but so unactive was he in that station, and took so little care to ingratiate himself into the favour of the court, who were chiefly consulted in raising them that were to be elevated, that being named for the bishopric of Poitiers, his nomination evoked before it was made public.

In the mean time his reputation increased daily; his sermons, and his conversations with the new converts, were more and more that great

1693 he was chosen a member of the French academy in the room of Mr. Pellisson. All the time Mr. de Fenelon lived at court, he shewed himself perfectly free from covetousness. He had no other living but a small priory, which his uncle, the bishop of Sarlat, had resigned to him. He had learned from his youth to be content with little, which made him continue six years at court without receiving or asking any thing either for himself or his friends. At last the king gave him the abbey of St. Valéry, and some months after the archbishopric of Cambray; then he immediately resigned both his priory and abbey. The great favour he was in with the king, seemed to promise him still more considerable preferments; but there arose a storm against him, which obliged him to leave the court for ever. It was occasioned by his book containing an *explication of the maxims of the saints, concerning the interior life*. He was charged with maintaining in it the fantastical and dangerous opinions of the Quietists. The affair was at last carried before the pope, the book was condemned at Rome, and the archbishop was banished into his diocese. He immediately submitted to the pope's determination, and published a mandate to his diocese, exhorting them to do so likewise. He led an exemplary life at Cambray, acquitting himself very punctually of all the duties of his station. The work that has gained him the greatest reputation over all Europe, is his *Télémaque*, but even this has not been without its censurers. He died in the beginning of January 1715. He was a man of vast learning, great genius, of an exquisite taste, and extensive charity. But some are of opinion that he was not quite free from insincerity and ambition.

SALLUSTIUS (C. Crispus) a Latin historian, born at Amiternum in Italy, was bred in Rome, where he had several important employments,

but his loose way of living occasioned his being banished the senate; he was taken in adultery by Milo, and whipped for that offence. Afterwards Cæsar restored him to the dignity of a senator, and sent him to Numidia, which he pillaged, and returned with vast riches, and purchased those gardens to this day called the *Sallustian Gardens*. He died about a. r. 719. We have only some fragments of his chief history, and what we have entire are the *Conspiracy of Catiline*, and the war of *Jugurtha*; some blame him for his far-fetch'd metaphors, and obsolete phrases, yet he is esteem'd one of the most considerable authors of the Roman history.

**SAMUEL**, a prophet and judge of Israel; some are of opinion that he wrote the book of Judges, and that of Ruth, besides a great part of the book called by his name, where a farther account may be seen of him.

**SANCHONIATHON**, a Phenician historiographer, cotemporary with Gideon the Israelitish judge, who wrote nine books of the ancient theology and history of Phenicia; we have some fragments of it in Porphyry de Abstinencia, and in Eusebius. Mr. Dodwell thinks it is all counterfeit.

**SANCROFT** (William) archbishop of Canterbury, was born at Fressingfield in Suffolk, Jan. 30, 1616, and admitted into Emanuel college Cambridge in 1633. He took the degree of a. b. in 1637, and that of a. m. in 1641. The year following he was elected a fellow, and, for refusing to take the covenant, was ejected from his fellowship. In 1660 he was chosen one of the university preachers, though it appears from a manuscript of Mr. Henry Wharton, that he was at Rome when king Charles II. returned to England. The same year he was collated to the rectory of Houghton in the Spring, in the county palatine of Durham, and to the ninth prebend in the church of Durham in 1661. In 1667 he was promoted to the deanery of York,

and installed by proxy. In 1664 he was installed dean of St. Paul's. In this station he set himself with unwearied diligence to repair the cathedral, till the fire of London in 1666, employed his thoughts on the more noble undertaking of rebuilding it, towards which he gave 2400 l. besides what he contributed by his interest and endeavours. He also rebuilt the deanery, and improved the revenue of it. In 1668 he was admitted archdeacon of Canterbury, on the king's presentation, which he held till 1670, and then resigned. In 1677, being now prolocutor of the convocation, he was unexpectedly advanced to the archbishopric of Canterbury. In 1686 he refused to act in the commission for unclesial affairs, and in 1688 he was committed to the tower, with six other bishops, for presenting a petition to the king against reading his majesty's declaration of indulgence. The same year he projected a scheme of comprehension with the dissenting Protestants. Upon king James II's withdrawing himself, he conspired with the lords in a declaration to the prince of Orange for a free parliament, and due indulgence to the Protestant dissenters. But when that prince and his consort were declared king and queen, his grace refusing to take the oath to their majesties, he was suspended, August 1, 1689, and deprived February the first following. He continued at Lambeth till August 1690, when he returned to Fressingfield, where he lived in a very private manner, till being seized with an intermitting fever, August 25, he died November 22, 1693. His learning, integrity and piety, made him an exalted ornament of the church.

**SANCTESIUS** (Clandius) a Frenchman, was one of the principal controversial writers of the 16th century. He studied polite learning, philosophy and divinity, at Paris, in the college of Navarre, where he was admitted D. D. in 1555. He



was one of the disputants for the Romish party in the conference at Poissi in 1561, and afterwards one of the twelve divines sent by Charles IX. to the council of Trent. In 1575 he was made bishop of Evreux. So zealous was he against those of the reformed religion, that he maintained it necessary to rebaptize such as had been baptized by them. He asserted that Henry III. had been justly assassinated, and that Henry IV. deserved the same punishment. He therefore was seized, treated as a prisoner of war, and sent to Caen in Normandy in order to be tried; and as he persisted in his assertions, he would have been punished with death, had not the cardinal de Bourbon, and some other ecclesiastics, procured the sentence to be changed to perpetual imprisonment. He died in 1591, having published several pieces.

SANDERSON (Robert) born at Thirfield in Yorkshire, September 18, 1587, was educated in Lincoln college Oxford; and after having been chaplain in ordinary to king Charles I. regius professor of divinity at Oxford, and had suffered much in the civil wars, soon after the restoration he was advanced to the bishopric of Lincoln, and was one of the bishops who assisted at the conference between the conformists and nonconformists in the Savoy. He died January 29, 1662, a person of an exemplary life, obliging behaviour, and dispassionate temper; his learning was methodical and exact. He was well read in the fathers and schoolmen, and in the history of the English nation, but his great talent was Caluistry, in which he is supposed to be one of the best and clearest writers; he wrote *Logice Artis Compendium*; *Sermons*, Fol. *Nine Cases of Conscience*; *De Juramenti Obligatione*; *De Obligatione Conscientie*; *Episcopacy not prejudicial to royal power*; *Physicæ Scientiæ Compend.* *Pax Ecclesiæ.*

SANDYS (Edwin) second son of Dr. Edwin Sandys, archbishop of

York, was born about 1561, and educated at Oxford under Mr. Richard Hooker, author of the *Ecclesiastical Polity*. In 1581 he was collated to the prebend of Wetwang in the cathedral of York. He afterwards travelled into foreign countries, and upon his return grew famous for learning, prudence, and virtue. While he was at Paris, he drew up a tract, published under the title of *Europæ Speculum*. In 1602 he resigned his prebend, and the year following was knighted by king James I. who afterwards employed him in several important affairs. He was dextrous in any great employment, and a good patriot. However, opposing the court with vigour, in the parliament held in 1621, he, with Mr. Selden, was committed to the custody of the sheriff of London, where he remained for a month. This was resented by the house of commons as a breach of their privileges; but Sir George Calvert, secretary of state, declaring, that neither Sandys nor Selden had been imprisoned for any parliamentary matter, a ship was put to the dyspute. Our author died in 1629, having bequeathed 1500*l.* to the university of Oxford, for the endowment of a metaphysical lecture.

SANSON (Nicholas) a famous French geographer, was born at Abbeville in Picardy, 1599. He finished his studies, and became a merchant, but meeting with losses he went to Paris, where he grew famous, as an engineer and mathematician. Soon after he was made the king's geographer, and bestowed his time in making of maps, which are esteemed the best.

SANNAZARIUS ACTIUS, an Italian of great wit and noble birth; he was an excellent poet, and writ several poems, as also that noted epigram in praise of Venice. He died for grief, at the news that Philibert, prince of Orange, general of the emperor's army, had ruined the best part of his country house in 1530.

**SAPPHO**, called the tenth muse, was born in Lesbos in the 25th olympiad. She composed many poems, admired by the ancients, two of which we have in Dionysius of Halicarnassus, and Longinus the rhetorician; being slighted, they say, by her lover Phaon, she cast herself into the sea.

**SARDANAPALUS**, king of the Assyrians, a. m. 3215, or 3158. Some think he was king of Nineveh, in the time of Jonas. He was a mad effeminate prince, and used to sit spinning in woman's dress amongst his concubines; whereupon his subjects rebelled against him under Arbaces, who besieged him in Nineveh, and after two years siege forced him to burn himself, a. m. 3178, or 3214, which ended the kingdom of Assyria.

**SARISBERI** (John of) bishop of Chartres, was an Englishman, and born about the year 1110. He went into France at the age of 16 or 17. He had afterwards a commission from the king his master, to reside at the court of pope Eugenius, in order to manage the affairs of England. Being called home, he received great marks of favour from Thomas Becket, high chancellor of the kingdom. That chancellor then governed his master Henry II. and had several young noblemen under his care, in the education of whom he made use of the advice of John of Sarisberi. When he was promoted to the see of Canterbury, and went to reside there, John of Sarisberi attended him, and was afterwards his faithful companion, when he was obliged to retire to France, and when at the end of seven years he was recalled into England. He was elected bishop of Chartres some years after, and lived in that episcopal see with the same modesty and virtue he had recommended in his writings. He died about 1180. He was one of the wits of his age, and a critic in the *Belles Lettres*.

**SATURN**, the father of the gods, son of Cælus and Væta, and younger

brother to Titan, who resign'd his birthright to him upon condition that he should destroy all his male issue; Saturn was contented, and knowing that one of his sons should dethrone him, he determined to devour them, but his wife put them privately out to nurse. Titan understanding this, made head against his brother, seiz'd and kept him prisoner, till Jupiter delivered him, who ousted him shortly of his throne, so he fled to Italy, where Janus entertained him, as bringing along with him the *Golden Age*.

**SATYRS**, monsters, feigned demi-gods, living in forests; their upper parts like a man, with horns, and their lower parts like goats; some authors affirm there have been such creatures, but they are judged by others to be the illusions of the devil.

**SAUL**, son king of Israel, son of Kish. He died a. m. 2979, of his reign 20. St. Paul, in the *Acts of the Apostles*, says, that he reigned 40 years, but he comprehends the 20 of Samuel's government.

**SCALA** (Bartholomew) a learned man in the 15th century, born at Florence, was a miller's son, but raised himself by his industry and his learning. He was a domestic of Cosmo de Medicis; after which the Florentines advanced him by degrees to several considerable posts, ennobled him, and made him a member of the senate. He was also secretary to that republic. He wrote a history of Florence, and at the age of 71, died in 1497.

**SCALIGER** (Julius Cesar) a most famous critic, poet, physician and philosopher, descended of the princes de la Scala, lords of Verona. He was born in Italy, bred in Germany, and lived in France. He had two inveterate enemies against whom he writ, Cardanus and Scioppius. He died at Agen in Guienne in 1558, having writ *de Arte Poetica*, letters, oration, poems, commentaries upon Aristotle and Theophrastus, several poems

pieces of phylie, *De Causis Lingue Latine, Exercitationes Exoticus, &c.*

SCALIGER (Justus Josephus) son of the preceding, was born at Agen, August 4, 1540. He began his studies at Bourdeaux, continued them under his father, and finished them at Paris. He excelled in critical learning, and was invited to be an honorary professor at Leyden, where he lived 26 years, and died January 21, 1609. He wrote poems, notes upon Seneca, Varro, Aufonius, Pompeius Festus, *Emendatio Temporum*; upon Eusebius's *Chronicon*, *Canones Isagogici*, &c.

SCANDERBEG, his name was George Castriot, king of Albania. John his father being reduced by Amurath II. was forced to put five of his sons into his hands, of whom this Scanderbeg was the youngest; Amurath poisoned the rest, but spared him, being charmed with his person and extraordinary endowments. He caused him to be circumcised, and trained up for the war, in which he had better success than Amurath desired; for having given several instances of his courage in Amurath's service, who was the usurper of his dominions, he made himself master of Croya, &c. and in 1343, took possession of his hereditary dominion, to the great joy of his subjects, and declared himself a Christian; he forced the Turk to raise the siege of Croya, and in the second siege Amurath died before the walls. Under Mahomet II. he proved victorious against eight armies, and though he had killed above 2000 Turks with his own hand, yet he was never wounded. He died at Lyffa, a city of the Venetians, January 27, 1467, aged 63.

SCARON (Paul) a celebrated author of the 17th century, was born at Paris. He applied himself to that kind of writing, which is called *Burlesque*, and in which he excelled both in prose and verse. He had a very untoward frame of body, and from the age of 27, a sort of palsy had depriv-

ed him of the use of his limbs. For this reason he was nicknamed *Cu-de-Jare*. But though his person made but an ungainly figure, he had no deformed mind. In consideration of his wit and parts, the court allowed him an annual pension of 500 crowns. Having long lived a bachelor, he at last fell in love with, and married mademoiselle *D'Aubigné*, afterwards the famous madam *Maintenon*, and lived very happily with her. He died in 1660. His works are, the *Roman Comique*, *Virgile travestis*, &c.

SCHOMBERG (Frederic) duke, and peer of England, general of the army in Ireland, &c. He gave the first proofs of his valour under Frederic Henry, prince of Orange, and some time after served in France, and had secret orders to go to Portugal against Spain, where he obliged the Spaniards to a peace in 1668, and to own the house of Braganza lawful heirs of the crown of Portugal. He commanded the French in Catalonia 1672, and though a Protestant, was made marshal of France, July 30, 1675. He commanded in the low countries, and raised the siege of Maastricht. In 1683, when the Protestant religion was suppressed in France, he was suffered to depart that kingdom. In 1688, he came over into England with the prince of Orange, the late king William III. In 1689, he hindered king James from making himself master of Ireland. In 1690, the king joined him, and entirely routed king James's army, though advantageously posted on the other side the river Boyne; but this valiant general being without his coat of armour, was killed by a pistol-shot, and the thrust of a sword.

SCHURMAN (Anna Maria) a very learned lady in the 17th century, was born at Cologne in 1607. From her infancy she shewed an extraordinary dexterity of hand; for at the age of six years she cut with her scissors, out of paper, all sorts of figures. At ten, she was but three hours in

English and Italian; and was not a little conversant in geography, astronomy, philosophy, and the other sciences. But as her turn of mind was very religious, she applied herself principally to divinity and the holy scriptures. She prosecuted her studies at Utrecht, but so great was her modesty, that her learning and merit had continued unknown, had not Vossius and some other great men produced her, contrary to her own inclination, upon the stage of the world. All the learned men of the age corresponded with her, and persons of the highest rank were glad of an opportunity of seeing her. At last she attached herself to the famous Labadie, embraced his opinions and practices, and accompanied him wherever he went. After his death she retired to Friesland, where she died in 1678. Her works are well known.

SCIOPIUS (Gaspard) a German, and an eminent author in the 17th century. He published some pieces very young, and was not able to reflect on his performances in print,

*fit, &c. Ecclesiasticus Javan Britan. Regis oppositum. Regium, &c.*

SCIPIO (Publius Cornelius) cannot get the name of Scipio he was wont to guide his blind Scipio signifying a crutch, or ing-staff. At seventeen years he rescued his father at the Tefin, and persuaded the Numans to return. At 24 years he conquered Spain from the Carthaginians; and the same day he took New Carthage, wife of Mardonius, and the of Indibilis, being found among prisoners, he honourably them, and having put an end to war, he defeated 50000 Carthaginians, and delivered 4000 horse, and delivered He passed into Africa, and famous battles overcame the Carthaginians, commanded by Asdrubal Syphax. The next year Hannibal at the sight of whereupon the city Carthage fell to the conqueror, and time he was surnamed Africanus afterwards he was accused by



ditions future, wherein he came off victor. He was made consul under age, and took and burnt Carthage; and in a. r. 620. he destroyed Numantia. He was very learned, and a lover of learning, and had always Polybius and Panetius for his companions; he was found dead in his bed, murdered 'tis thought by the Gracchi, in 625.

SCIPIO (Nasica) son of Cornelius Scipio, and cousin of the former; he was eloquent, wise and courageous, and of singular virtue, and therefore with him was lodged the image of the mother of the gods, which was to be lodged with a person so qualified.

SCOT (John) or Dunscotus, a very learned man; the Scots and English strive for his birth, and both pretend to carry it. According to the Scots, he was born at Duns in the Mers, near to Northumberland, and hence was called Dunscotus. He was founder of the Scottists, an acute logician, who obscured the clearest truths by his niceties. He read at Oxford, Paris, and Cologne upon the Rhine, where he was buried in a fit of an apoplexy, and reviving in his grave, dash'd out his brains; but this is by some said to be a calumny. His works were published at Lyons in 12 vol. 1639. He died November 8, 1508.

SCOT (John) a Scotsman, was born in the beginning of the 16th century. He was particularly remarkable for long fasting. He several times fasted above a month. In his return from Rome, he once travelled through England, and declaiming at London against Henry VIII. for parting with his queen Catherine, and falling off from the see of Rome, he was thrown into prison, where he fasted fifty days together.

SCOT (Reginald) an English gentleman, was a younger son of Sir John Scot, of Scots-hall in Kent. At about 17 years of age he was sent to Oxford, and afterwards retired to his

native country, where he continued his studies, and particularly gave himself to perusing of obscure authors, that were generally neglected. Besides several others, he wrote a book intituled, *The Discovery of Witchcraft*, all the copies of which, that could be found, were burnt by the king's order. He died in 1599.

SCOT (Michael) a learned man, who was greatly devoted to the study of the mathematics and astrology, lived in the 13th century. He was beloved by the emperor Frederic II. to whom he dedicated all his works. He has been by some ranked among magicians, but others have rather admired his sagacity and penetration, than censured his curiosity. He wrote a treatise concerning *physiognomy*.

SCOTT (John) an eminent English divine, was born about 1638. He served an apprenticeship in London about three years, but his genius strongly inclining him to learning, he left his trade, and retired to Oxford, where he made great progress in logic and philosophy. Entering afterwards into holy orders, he became minister of St. Thomas's in Southwark. In 1684 he was collated to a prebend in the cathedral of St. Paul's. Dr. Hickes tells us, that after the revolution our author 'first refused the bishopric of Chester, because he could not take the oath of homage, and afterwards another bishopric, the deanery of Worcester, and a prebend of the church of Windsor, because they all were places of deprived men'. He published several excellent works, particularly *The Christian Life*, &c. and died in 1694-5. He was eminent for his kindness and humanity, affability, pleasantness of temper, condescension, sincerity, and readiness to do good; and his talent for preaching was extraordinary.

SCULTETUS (Abraham) professor of divinity at Heidelberg, and author of several books, was born at Grunberg in Silesia, a. 1556. After having

Having studied there till the year 1582, he was sent to Breslaw, in order to continue his progress in the sciences. Some time after he got the place of tutor to the son of a burgo-master of Friedlad, and this gave him an opportunity of hearing the sermons of Abraham Bursio. In 1584 he travelled into Poland, and next year went to Gorlitz in Lusatia, where he resided two years, constantly attending the public lectures, and reading private lectures to others. Having entered into the ministry, the elector palatine sent for him to be one of his preachers. He attended the prince of Anhalt to the war at Jülich in 1610, and applied himself with great prudence and vigilance to the resettlement of the affairs of the church in those parts. In 1612 he came over into England with Frederic V. prince palatine, and contracted an acquaintance with the most learned men of that kingdom. In 1613 he was appointed professor of divinity at Heidelberg, and was soon after deputed to the synod of Dort. He endeavoured at first to procure a reconciliation of the contending parties; but finding nothing of that kind was to be expected, he vigorously maintained the doctrines of the Contra-remonstrants. He afterwards lost his professorship, and died at Embden in 1662. No man was ever more grossly calumniated.

SEJANUS (Ælius) favourite and minister of state to the emperor Tiberius, born at Vulturnum in Tuscany. He was modest and humble to appearance, but inwardly crafty, base and proud. Tiberius delighted in his company, and gave him an equal power with himself. Drusus, the emperor's son, having one day given him a box on the ear, he debauched his wife Livia, and engaged her to poison him. He did as much for Agrippina, and Germanicus with his son. At last he grew so hardy, as to ridicule Tiberius's baldness in a public play, whereupon he was seized

and strangled, with all his family, October 18, a. c. 31.

SELDEN (John) called by Otton the glory of England, was born December 16, 1584, at Salterington in Suffex. From Chichester school he went to Hart-hall, Oxford, studied three years, and came to the Inner-Temple, where he grew famous in most parts of learning, both at home and abroad. In 1618, he published the *History of Tibet*, for the manner and argument of which he was brought to submission. He served in parliament, first for Lancaster in 1623, and afterwards in most of king Charles's parliaments, but was imprisoned for his freedom of speech, after which he was raised to several considerable offices. He writ *Original of a Duel*; *Jani Anglorum Facies altera*; *Titles of Honour*; *Analethen Anglo Britannicum*; *Notes on Fortescue*; *De Laudibus Legum Anglie*; *De Diis Syris*; *Spicilegium in Edmuni 6 Libris Hist. Marston Arundeliana*, &c. *Mare Clausum*; which created such an esteem of him at court, that he might have had his own preferment, but he despised all for love of study. He published also *Enchyria*, that bishops differed from presbyters only in degree, and not in order. *De Successionibus in bona defuncti secundum Hebræos*. *De jure Naturali et Gentium juxta disciplinam Hebræorum*. *De Nuptiis et Divoritiis*. *De Scripturae Maris Clausi*. God made man; with *many* others of less consequence.

SELEUCUS I. Nicanor, king of Syria, son of Antiochus and Laodicea, was one of Alexander's generals, and after his death took Babylon, defeated Androcotus king of the Gangandes in India. He league with Ptolemy, Cassander and Lyfimachus, against Antigonus king of the Lesser Asia, and killed him at the fight of Ipsus; he also took into his protection the eunuch Phileterus, and killed Lyfimachus who pursued him; at last he was treacherously murdered

ed by Ptolemy Ceraunus. He was *confagious*, but of an easy and sweet temper. He built the city of Antioch in memory of his father, five Laodices's in honour of his mother, and three Apami's in that of his wife; and more than one Seleucia to immortalize his own name. The era or epoch of the Seleucides, began twelve years after the death of Alexander the great, and 312 before Christ. The Macabees make use of this epoch, though with some difference. The first book of Macabees follows the Jewish account (whose year began in the spring, in Nisan) the second the Chaldean (which began in autumn in the month Tisri).

SEMI RAMIS, queen of the Assyrians, succeeded Ninus during her son's minority. She enlarged her empire from Ethiopia to India, having first subdued Lybia, Media and Egypt; she was also magnificent, and built or finished Babylon, with gardens on the top of her palaces; but stained the glory of her actions by her abominable impurity. She tempted the handsomest of her soldiers, and then caused them to be murdered, till soliciting her son Ninyas to commit incest with her, she was slain by him, in the 42d year of her reign, a. m. 2038, others 2090.

SENECA (Lucius Anneus) a stoic philosopher, born at Corduba in Spain, a little before the death of Augustus; his father was of the same name, and had three sons, Seneca, Anneus Novatus, by adoption Julius Gallio; and Anneus Meli, father of Lucan. Seneca's genius lay for philosophy, which he learned of Socion and Photinus, both stoics, and was taught eloquence by Hyginus, Seltius, and Afranius Gallus. He declined to plead in public, for fear of displeasing Caligula by his freedom. Being suspected of kindness to the wife of Domitius, he was banished to the isle of Corsica, and writ his books of *Consolation*, besides some other pieces; but

Agrippina having married the emperor Claudius, recalled him to instruct her son Nero, who, while he followed his master's advice, was esteemed by all; but after that Poppea and Tigellinus had got the command of his humour, he desired to be rid of him, and made use of his freeman Cleonic to poison him, who either repented of his undertaking, or at least by Seneca's distrust (who altogether lived upon fruits and water) the poison was disappointed. Afterward hearing that he was conscious to Piso's conspiracy, took the occasion, and left the choice of what kind of death he would die to himself, who caused himself to be let blood, and as his friends were all weeping round him, strove to stop their tears with rebukes and persuasions. Seneca tired with the lingering of death, took a dose of poison, which had no effect, so that his physician Statius Anneus was forced to stifle him with the fumes of an hot bath. He died a. c. 65, the 12th of Nero. Tacitus speaking of his death, *As he entered the bath, says he, he took of the water and sprinkled his friends that stood about him, saying, that he offered these libations to Jupiter his redeemer.* From this we may judge whether Seneca was a Christian. His philosophical works are well known.

SENNERTUS (Daniel) an eminent physician, was born in 1572 at Breslaw, and in 1593 he was sent to Wittemberg, where he made a great progress in philosophy and physic. He visited the universities of Leipzig, Jena, and Francfort upon the Oder, and afterwards went to Berlin to learn the practice of physic. Here he staid not long, but soon returned to Wittemberg, where he was promoted to the degree of doctor of physic, and soon after to a professorship in the same faculty. He was the first who introduced the study of chymistry into that university, and gained a great reputation by his works, and by his practice, and was very generous to the



poor. He died of the plague at Wittenberg in 1537. He called himself enemies by contradicting the ancients. He thought that the seed of all living creatures is animated, and that the seed of this seed produces organisation. He was accused of impiety, for asserting, that the souls of beasts are not material; for this was affirmed to be the same thing with asserting, that they are as immortal as the soul of man. He rejected this consequence; and did not venture to say, as others do, that the souls of brutes subsist after the death of the subjects which they had animated. He had a pretty singular notion concerning the cause of metals and minerals, for he attributed the formation of them to intelligent and spiritual beings.

SERBELLONE (Gabriel) was of a good family in Italy in the 16th century. He was knight of Malta, and grand prior of Hungary. He gave proofs of his valour by defending Strigonia against the Ottoman forces, and signalized himself at the famous passage of the Elbe, and in the battle fought immediately after, wherein Charles V. triumphed so gloriously over the duke of Saxony. He was lieutenant-general of the imperial army, as he was likewise in Italy, in the army commanded by the marquis de Msrignan his cousin, during the war of Sienna, and it was to him that this city at last surrendered. He had already subdued Saluzzo in Piedmont, for the emperor Charles V. After the taking of Sienna he took several other towns in Tuscany, which would not recognize the house of Medici; and being declared general of the holy church both at sea and land under the pontificate of Pius IV. he recovered Ascoli, erected several fortresses in the ecclesiastical state, rebuilt Civita Vecchia, and undertook several other works of that kind; for he was an able engineer; upon which account, after the death of Pius IV. he was sent by the king of Spain into the kingdom of Naples and

Sicily, to visit all the places there, and order what he thought proper to be done. Going occasionally to the isle of Malta, he drew there a plan, and laid the foundations of the new town. The duke of Alva took him with him in the famous expedition into the low-countries. Serbellone was general of the artillery, and always went before to prepare the ways, so that he had a considerable share in the glory of that celebrated march. Tho' Paciotti the engineer, whom the duke of Alva had obtained of the duke of Savoy, was the person who directed the building of the citadel of Antwerp; it is nevertheless true that Serbellone had the principal superintendency of that work. He returned some time after into Italy, and was present at the battle of Lepanto, where he gained great reputation. He was captain general of the artillery there, and commander of a squadron of Spanish gallies. He was so strongly of opinion that they ought to give battle, that he induced Don John of Austria to take this resolution. The year after he commanded in Sicily, and was made viceroy of Tunis. The Turks having taken Gouletta, came with so large a body of forces to besiege him in Tunis, where the citadel, which he had ordered to be built, was not then finished, that after being repulsed in fourteen assaults, they at last took the place by storm. Being taken prisoner, and carried to Constantinople, he was exchanged for six and thirty Turkish officers, who had been taken at the battle of Lepanto. The city of Milan, where he was born, gave public signs of joy, when he arrived there in 1575. He was lieutenant-general to the marquis d'Aimone, governor of the Milanese for the following years, that is to say, he governed that country alone, for the governor durst not reside there on account of the plague. Serbellone received orders after this to go into the low countries, to command there immediately



ately under Don John. He con-  
 sidered his two thousand soldiers  
 in the Milanese. That prince  
 had a great esteem for him, and gave  
 him the title of father. He intrusted  
 him with the care of hastening as  
 soon as possible, the building of the  
 citadel of Namur; but the  
 sickness which seized them both re-  
 tarded the work. Don John, who  
 died in the 33d year of his age,  
 died of the sickness. Serbellone,  
 then above 70 years old, recovered  
 his health. He had a great hand in the  
 taking of Maestricht; and returned  
 home, about the end of the year  
 1599. He had been appointed gene-  
 ral of the army, which Philip II. in-  
 tended to send into Portugal, in order  
 to take possession of the kingdom, as  
 the cardinal Henry should die;  
 but he had not time to crown his  
 glorious life with that exploit. He  
 died in 1580, when he was ready to  
 go into Spain. One of his sons was  
 killed at the siege of Tunis. There  
 were several other great men of the  
 family of Serbellone.

**ERTORIUS**, a Roman captain,  
 was killed at Nursia amongst the Sabins;  
 in part with Marius and Cinna,  
 upon Sylla's return he made his  
 way into Spain, where commanding  
 the Lusitanians, he took divers  
 towns and defeated four generals sent  
 against him from Rome, viz. Cotta,  
 Albius, Domitius, and Trajan; but  
 still having valiantly withstood Pom-  
 pey, he was murdered by Perpenna,  
 of his own party.

**SERVIUS TULLIUS**, sixth king  
 of the Romans, son of Ocrisia, a  
 man slave. When yet a boy, be-  
 lieved to be a slave, his head was seen all on  
 fire, which Tanaquil, the wife of  
 Lucius Tarquinius Priscus, interpreting as an  
 omen of his coming to the crown,  
 raised him amongst her own chil-  
 dren. He succeeded Tarquinius Pris-  
 cus. He made an exact account to  
 the Romans of all the Romans, whose  
 names were registered in his time to  
 the census, and distributed them into

tribes. Tarquinius Superbus mar-  
 ried his daughter Tullia, and mur-  
 dered Servius whom he succeeded.

**SEVERUS** (Septimius) a Roman  
 emperor, born at Leptis in Africa. On  
 pretence of revenging the death of  
 the emperor Pertinax, he slept into  
 his room in 193. He next overcame  
 Pescennius Niger, who was declared  
 emperor by the legions of Syria, and  
 took Byzantium. He conquered the  
 Parthians, Medes, Arabians, &c.  
 and punished the rebelling Jews. Af-  
 ter this, he defeated Albinus near  
 Lyons, and shewed the greatest in-  
 humanities to his wife, &c. At last  
 he began the fifth persecution against  
 the Christians, and quelled the Bri-  
 tons rebelling against him, and built  
 the wall that bears his name, the ru-  
 ins whereof are to be seen to this  
 day. He had two sons Antoninus  
 Caracalla, and Geta, both Cæsars.  
 Caracalla had designed one day, as  
 he was marching behind his father,  
 to have stabbed him, and drew his  
 sword to that intent, but was hin-  
 dered by some that were near him.  
 Severus himself took notice of it,  
 but dissembled his knowledge; yet the  
 horror of so unnatural an attempt cast  
 him into a deep melancholy, of which  
 he died in the city of York, Feb. 4.  
 in 211. He was a man of wit, un-  
 derstanding and ability; understood  
 mathematics and history; loved  
 learned men, and writ the history of  
 his own life.

**SEYMOUR** (Anne, Margaret and  
 Jane) three sisters, illustrious for  
 their learning in England in the 16th  
 century. They wrote four hundred  
 Latin distichs upon the death of the  
 queen of Navarre, Margaret de Va-  
 lois, sister of Francis I. which were  
 translated soon after into Greek,  
 French and Italian. Nicholas Demis-  
 tot, who had been preceptor to these  
 three learned ladies, made a collection  
 containing the translations of their dis-  
 tichs, and some other verses, as well  
 in honour of them, as upon the death  
 of the queen of Navarre, and dedi-  
 cated



a tutor. After three years stay abroad he returned to England in 1689, and was offered a seat in parliament from some of those boroughs, where his family had an interest. But this offer he did not now accept, that he might not be interrupted in the course of his studies, which he prosecuted five years more with great vigour and success; till on Sir John Trenchard's death, he was elected burgess for Poole. Soon after his coming into parliament, he had an opportunity given him of expressing that spirit of liberty, which he maintained to the end of his life, and by which he uniformly directed his conduct on all occasions. It was the bringing in and promoting *The act for regulating trials in cases of high treason*. During this and the other session, which he continued in the house of commons, he persevered in the same way of acting, always heartily renewing in every motion for the farther security of liberty. The fatigues of attending regularly the house of commons, in a few years so impaired his health, that he was obliged to decline coming again into parliament, after the dissolution in 1698. He then went to Holland, where the conversation of Mr. Bayle, Mr. Le Clerc, and several other learned and ingenious men, induced him to reside a twelvemonth. Soon after he returned to England, he became earl of Shaftesbury. But his own private affairs hindered him from attending the house of lords till the second year of his peerage, when the lord Somers acquainted him that the parliament had the partition treaty under consideration. Upon this notice he hastened to parliament, where he was very earnest to support king William's measures, who was at that time projecting the grand alliance. So much was he in favour with king William, that he soon had the offer of secretary of state; but his declining constitution would not allow him to accept it. Though he was disabled from engaging in business, the king con-

sulted him on matters of the highest importance; and 'tis pretty well known that he had the greatest share in composing that celebrated last speech of king William, December 31, 1701. On queen Anne's accession to the throne, he returned to his retired manner of life, being no longer advised with concerning the public; and was then removed from the vice-admiralty of Dorset, which had been in the family for three generations. In 1703 he made a second journey to Holland, and returned to England the year following. The French prophets soon after this having by their enthusiastic extravagancies made a great disturbance throughout the nation, and, among different opinions, some advising a prosecution, the lord Shaftesbury apprehended that such measures tended rather to inflame than cure the disease, and this occasioned his *Letter concerning Entusiasms*. In 1709 he married Mrs. Jane Ewer, youngest daughter of Thomas Ewer, Esq; of Lee in Hertfordshire, by whom he had an only son, Anthony, the present earl of Shaftesbury. In 1711, finding his health still declining, he was advised to seek assistance from a warmer climate, and accordingly set out for Naples. He pursuing his journey through France, was obliged to pass through the duke of Berwick's army, which then lay encamped near the borders of Piedmont. The duke entertained him in the most friendly and polite manner, and took care to have him conducted safe to the duke of Savoy's dominions. He lived near two years after his arrival at Naples, and died there Feb. 4. O. S. 1712-13. In the three volumes of his *Characteristicks*, he completed the whole of his writings which he intended should be made public, though we have several other pieces of his published by other hands. His principal study was the writings of antiquity, from which he formed to himself the plan of his philosophy.

SHAKESPEARE (William) was born at Stratford upon Avon in Warwickshire, in 1564. His ancestors were persons of figure and fashion. But his father, who was a considerable dealer in wool, had so large a family, that though our author was his eldest son, he could give him no better education than his own employment. He had him bred indeed some time at a free-school, where 'tis probable he acquired what Latin he was master of. But the narrowness of his circumstances, and the want of his assistance at home, forced his father to withdraw him from thence, and unhappily prevented his farther proficiency in that language. Upon his leaving school he seems to have given entirely into that way of living, which his father proposed to him; and in order to settle in the world after a family manner, he thought fit to marry while he was yet very young, viz. by that time he was turned of 17 years. His wife was the daughter of one Hathway, a substantial yeoman in the neighbourhood of Stratford. In this kind of settlement he continued for some time, till an extravagance, which he was guilty of, forced him both out of the country and that way of living which he had taken up; and though it seemed at first a blemish upon his morals, and a misfortune to him, yet it afterwards happily proved the occasion of exerting one of the greatest genius, that ever was known in dramatic poetry. He had fallen into ill company; and amongst them some, who made a frequent practice of deer-stealing, engaged him with them more than once in robbing a park, which belonged to Sir Thomas Lucy of Cherleot near Stratford. For this he was prosecuted by that gentleman, as he thought, somewhat too severely; and in order to revenge that ill usage, he made a ballad upon him. And though this, probably the first essay of his poetry, be lost, yet 'tis said to have been so very bitter, that it redoubled the prosecution against

him to that degree, that he was obliged to leave his business and family in Warwickshire for some time, and shelter himself in London. It was at this time, and upon this accident, that he is said to have made his first acquaintance in the play-house. He was received into the company then in being, at first in a very mean rank; but his admirable wit, and the natural turn of it to the stage, soon distinguished him, if not as an extraordinary actor, yet as an excellent writer. His name is printed, as was then the custom, amongst those of the other players, but without particularly specifying what parts he used to play; and Mr. Rowe tells us, that he could never meet with any farther account of him this way, than that the top of his performance was the ghost in his own *Hamlet*. He was highly esteemed by queen Elizabeth, who was so well pleased with that admirable character of Falstaff, in the two parts of Henry IV, that she commanded him to continue it for one play more, and to shew him in love. This is said to be the occasion of his writing *The Merry Wives of Windsor*. Our author was a great favourite of the famous earl of Southampton, to whom he dedicated his poem of *Venus and Adonis*. That noble patron gave him at one time a thousand pounds, to enable him to go through with a purchase, which he had heard he had a mind to. His dramatic writings are very numerous, and always have been, as they ever will be the support of the English stage. There is no certain account when he quitted the stage for a private life. Mr. Theobald is of opinion that he did not retire till 1610; for in his *Tempest* our author makes mention of the *Bermuda Islands*, which were unknown to the English till 1609. The latter part of Shakespeare's life was devoted to ease, retirement, and the conversation of his friends, he having acquired a competent fortune; and he is said to have spent some years before



he died, at his native Stratford, where his wit and good nature engaged him in the acquaintance, and entitled him to the friendship of the gentlemen of the neighbourhood. He quitted the stage of life in 1616, in the fifty-third of his age, and lies interred in the church of Stratford, where a monument is erected to him. His dramatic writings were first published in folio in 1623, and since republished by Mr. Rowe, Mr. Pope, and Mr. Lewis Theobald; but nobody has more judiciously criticized and corrected him, than the reverend and learned Mr. William Warburton, author of the *Divine Legation of Moses demonstrated*. Mr. Pope, in his admirable character of our poet observes, that Shakespeare, notwithstanding his defects, is justly and universally elevated above all other dramatic writers. If ever any author deserved the name of an original, it was He. His poetry was inspiration indeed, "and hath often," says Mr. Warburton, "in it the obscurity of an oracle; but so much beauty when unimpaired, that there are not the least valuable parts of his writings." He is not so much an imitator, as an instrument of nature; and 'tis not so just to say, that he *speaks from her*, as that she *speaks through him*. How just are his characters! How great a master is he of the passions! How admirable are his reflexions and reasoning! How pertinent, how judicious, how delicate his sentiments! He seems to have known the world by intuition, to have looked through human nature at once glance; and to be the only author that gives ground for a very new opinion, that the philosopher, and even the man of the world, may be born as well the poet. However it must be owned, that with all these excellencies, our poet has almost as great defects. But Mr. Pope thinks we can in some measure account for these defects, from several causes and accidents; without which 'tis hard

to imagine, that so large and so enlightened a mind could ever have been susceptible of them. With regard to his *quant of learning*, Mr. Pope observes, that there is certainly a vast difference between *Learning* and *Language*, and that 'tis plain he had much reading, if that may not be called learning. Nor is it any great matter, if a man has knowledge, whether he has it from one language or from another. Nothing is more evident than that he had a taste of natural philosophy, mechanics, ancient and modern history, poetical learning and mythology. We find him very knowing in the customs, rites and manners of antiquity. We have translations from Ovid published in his name among those poems, which pass for his, and for some of which we have undoubted authority, being published by himself, and dedicated to the earl of Southampton. Mr. Pope points out some of these almost innumerable errors, which have risen from one source, the ignorance of the players, both as Shakespeare's actors and as his editors. He remarks among other things, that many verses are omitted entirely, others transposed; and that many faults may have been unjustly laid to our author's account from arbitrary additions, expunctions, transpositions of scenes, confusion of characters and persons, wrong application of speeches, corruptions of innumerable passages, by the ignorance and wrong corrections of them again through the impertinence of his first editors. Mr. Pope concludes by saying of Shakespeare, that with all his faults, and with all the irregularity of his drama, one may look upon his works, in comparison of those that are more finished and regular, as upon an ancient piece of gothic architecture, compared with a neat modern building. Mr. Warburton observes, that there is no vice of style or composition, but what our poet has in one place or other of his writings indicated.

diculed or censured. There is a very fine monument lately erected to his memory in Westminster-abbey.

**SHARP** (John) archbishop of York, was descended from the Sharps of Little Norton, a family of great antiquity in Bradford Dale in Yorkshire, and was son of Mr. Thomas Sharp, an eminent tradesman of Bradford, where our author was born in 1644. He was educated at Cambridge, and in 1667 entered into orders. That same year he became domestic chaplain to Sir Heneage Finch, then attorney general. In 1669 he was incorporated master of arts at Oxford. In 1672 he was collated to the archdeaconry of Berkshire. In 1675 he was installed prebendary of the third stall in the cathedral of Norwich; and the year following was instituted into the rectory of St. Bartholomew near the Royal-Exchange, London. In 1683 he commenced D. D. at Cambridge. In 1682 he was, by the interest of his patron, Sir Heneage Finch, then lord high chancellor of England, made dean of Norwich. In 1686 he was suspended, for taking occasion in some of his sermons, to vindicate the doctrine of the church of England in opposition to popery. In 1688 he was sworn chaplain to king James II. being then probably restored after his suspension; for it is certain that he was chaplain to king Charles II. and attended as a court chaplain at the coronation of king James II. In 1689 he was declared dean of Canterbury, but never could be persuaded to fill up any of the vacancies made by the deprived bishops. Upon the death of Dr. Lamplogh, he was promoted to the archbishopric of York. In 1702 he preached the sermon at the coronation of queen Anne, and the same year was sworn of the privy council, and made lord almoner to her majesty. He died at Bish in 1712, and was interred in the cathedral of York, where a monument is erected to his memory.

**SHEFFIELD** (John) duke of Buckinghamshire, one of the finest writers of the last and present century, of great personal bravery, and an able minister of state, was born about 1646. He lost his father at nine years of age, and his mother marrying with lord Ossington, the care of his education was left entirely to a governor, who, though a learned man, did not greatly improve him in his studies. Being separated from his governor, with whom he had travelled into France, he soon found, by conversing with the greatest geniuses of the age, that he was deficient in many parts of literature, upon which he resolved to devote a certain number of hours every day to his studies; and following this course for many years, he thereby improved himself to the degree of learning he afterwards attained. Though he was possessed of a good estate, he did not abandon himself to pleasure and indolence, but offered to go a volunteer in the second Dutch war, and accordingly was in that famous naval engagement, where the duke of York commanded as admiral, and indeed performed wonders in it; on which occasion his lordship behaved himself so gallantly, that he was appointed commander of the Royal Catharine. He afterwards made a campaign in the French service, under M. de Turenne. As Tangier was in danger of being taken by the Moors, he offered to head the forces which were sent to defend it, and accordingly was appointed commander of them. He was then earl of Mulgrave, and one of the lords of the bedchamber to king Charles II. In 1674 he was installed knight of the garter. As he now began to make a figure at court, it was impossible but he must have enemies in it; and these insinuating stories to king Charles, with regard to some ladies in whom the king was not unconcerned, his lordship's command was not made so agreeable as it otherwise would have been. The Moors

sons retired on the approach of his majesty's forces, and the result of the expedition was, the blowing up of Angier. Some time after his majesty was appeased; the earl of Mulgrave forgot the ill offices that had been done him, and enjoyed his prince's favour till his death. He continued in several great posts, during the short reign of king James II. till an unfortunate prince was dethroned.

As the earl of Mulgrave constantly and zealously advised against several imprudent and unjustifiable measures which were taken by that just king James grew cooler to him year before the revolution, but did not remove him from his employments. Lord Mulgrave, though he at his respects to king William, because he was advanced to the throne, did not accept of any post in a government till some years after.

In the sixth year of William and Mary, he was created marquis of Granby in the county of Lincoln. His dexterity was such, that he commonly got the better of his court enemies; and was often in greater favour for a time, than the most servile flatterers; and whether he was in or out of employment, he always spoke, and voted in such a manner, as he judged most conducive to the welfare of his country. He was one of the most active and able opposers of the bill which took away Sir John Fenwick's life, and exerted the utmost vigour in procuring and carrying through those two admirable bills, the *Treason Bill*, and the *Triennial Parliaments*. He enjoyed some considerable posts under king William, and was generally very well in his favour and confidence. In 1702 he was sworn lord privy seal; and in the same year was pointed one of the commissioners to ratify of an union between England and Scotland. In 1703 he was created duke of Normanby, and soon after duke of Buckinghamshire. In 1711 he was made steward of her

majesty's household, and president of the council. During queen Anne's reign he was but once out of employment, and then he resigned it himself, the duke being attached to what were called the Tory principles. Her majesty offered to make him lord chancellor, which post he refused. He was instrumental in the change of the ministry in 1710. A circumstance that reflects the highest honour on him is, the vigour with which he acted in favour of the unhappy Catalans, who afterwards were so inhumanly sacrificed. The duke of Buckingham had much the air of a man of quality; he was of a tender disposition, yet thought haughty and not good natured. He was indeed a little passionate, but he endeavoured to atone for it as soon as his heat was over. No body could shew more good breeding than the duke, yet, when disoblged by his equals, or even by his king, he would carry it pretty high. The liberties he took with regard to the fair sex, are too well known to be omitted in his character. However, he frequently expressed, some years before he died, a good deal of concern for that kind of libertinism, into which an impetuosity of temper, too much neglected in his education, together with the prevailing fashion of that court in which he lived, had often hurried him. He was survived by only one legitimate son (who died at Rome in 1735) but left several natural children. His worst enemies allowed him to have lived always very kindly with his last wife, natural daughter to king James II. the late duchess of Buckingham, a lady who always behaved with a dignity suitable to her high birth and quality. The duke was thought too fond of money, but this may be disproved by many instances. He was of an indolent disposition; now indolence and avarice seem incompatible. He died February 24. 1720-1, aged 75 years. His grace's works speak him one of the most

beautiful prose-writers and greatest poets of this age; which is also proved by the testimonies of the finest writers his contemporaries.

**SHERLOCK** (William) a learned English divine in the 17th century, was born in 1641, and educated at Eaton school, where he distinguished himself by the vigour of his genius, and his application to his studies. Thence he was removed to Cambridge, where he took his degrees. In 1669 he became rector of the parish of St. George, Botolph-lane in London; and in 1680 was made D.D. In 1681 he was collated to the prebend of Pancras in the cathedral of St. Paul's. He was likewise chosen master of the temple, and had the rectory of Thersfield in Hertfordshire. After the revolution he was suspended from his preferments, for refusing the oaths to king William and queen Mary; but at last he took them, and publicly justified what he had done. In 1691 he was installed dean of St. Paul's. His *Vindication of the Doctrine of the Trinity*, engaged him in a warm controversy with Dr. South and others. Bishop Burnet tells us, he was 'a clear, a polite, and a strong writer; but apt to assume too much to himself, and to treat his adversaries with contempt.' He died in 1707.

**SHIRLY** (James) an eminent English poet in the 17th century, was born at, 1594 in London. He was educated at Merchant-Taylor's school, and thence removed to Oxford. Some time after he went to Cambridge, where he entered into holy orders. But upon his reconciling himself to the church of Rome, he quitted his living, and taught a grammar-school; being weary of that employment, he retired to London, where he applied himself to the writing of dramatic pieces, by which he gained the favour of persons of quality, and especially of king Charles 1's queen, who made him her servant. Upon the breaking out of the civil wars,

he was obliged to leave London and his family, and being invited by the earl of Newcastle, to take his fortune with him in the wars, he attended his lordship, till the king's cause declining, he returned to London, where among other of his friends, he found Thomas Stanley, Esq; author of *The Lives of the Philosophers*, who supported him for the present. He then betook himself once more to the business of teaching school. At the restoration several of his plays were acted with applause. In 1666 he was forced, by the great fire, from his house near Fleetstreet, into the parish of St. Giles's in the Fields, where with his wife, being extremely afflicted with the loss and terror which the fire had occasioned, they both died within the space of 24 hours. Besides his plays he wrote several books.

**SIBYLS**, a name given to some heathen virgins, that prophesied concerning Christ; of these they commonly count ten. The most ancient is Sibylla Delphica, called Artemis. The second is Sibylla Eritrea; the third Sibylla Cumana; 4. is Cumana; 5. Sibylla Samothracia, called Eriphila; as also Erythraea; 6. Hellespontica; 7. Sybilla Labyca; 8. Persica; 9. Sibylla Phrygia; 10. Sibylla Tiburtina, called Alcumena. The Romans had a great veneration for these oracles, and kept what they could procure of them in the Capitol, to which they had recourse in cases of difficulty. Vossius says, the ancient books of the Sibyls at Rome were altogether prophane, but that those brought from Greece by Crassus contained some prophecies, that had been given by certain Jews for Sibylline oracles, which is the reason of those prophecies of the coming of the Messiah that are found amongst them. One Petit a physician at Paris has endeavoured to prove, that there never was any more than one Sibyl that was a prophetess; that she was a Grecian, because all the oracles ascribed to her are in Greek verses; and



and that it is improbable that women born in Chaldaea, Phrygia and Italy, should write in Greek. Then he proceeds to prove that the name of this Sibyl was Herophile, that she was born at Erythraea in the lesser Asia, and that her diversity of names, was occasioned by her travels, or by the spirit's transporting her from one place to another; and that she died at Cumæ in Italy.

**SICCUS DENTATUS**, a tribune of the people, a man of great valour, lived a little after the expulsion of the kings from Rome. He had been in 120 battles and skirmishes, besides single combats, and always came off conqueror. He served under nine generals, all which triumphed by his means. In these battles he received 45 wounds in the forepart of his body, and not one in his back. The senate made him great presents, and he was honoured with the name of the Roman Achilles.

**SIDNEY** (Sir Philip) one of the greatest worthies ever born in England, son to Sir Henry Sidney, lord deputy of Ireland. Having made remarkable proficiency at school, he was sent to Oxford, where he became a mirror of learning. He was of comely presence, and had a natural propension to arms. Queen Elizabeth sent him ambassador to the emperor, and the Poles would have forced him to be their king. At the court he composed his *Arcadia*, which some say he ordered to be burnt at his death; and translated *Mornay of Christian Religion*, &c. He went over into Flanders with the forces sent by the queen to assist the states; gave great proofs of his valour at the taking of Axel and Dorp; but encountering the Spaniards near Zutphen, he was unfortunately shot in the thigh, whereof he died, being universally lamented. His last words were: *Govern your will and affection by the will and words of your creator. In me behold the end of this world and all its vanities.*

**SIDNEY** (Algernon) was second

son of Robert earl of Leicester. During the civil wars he adhered to the interest of the parliament, in whose army he was a colonel, and was nominated one of the king's judges, though he did not sit among them. He was a zealous republican, and consequently a violent enemy to Cromwell, after he had made himself protector. In June 1659, he was appointed by the council of state to go with Sir Robert Honeywood, and Bulstrode Whitelocke, Esq; commissioners to the Sound, to mediate a peace between the kings of Sweden and Denmark. At the restoration colonel Sidney would not personally accept of the oblivion and indemnity, then generally granted to the whole nation; but continued abroad till 1677, when he obtained from the king a particular pardon, upon repeated promises of constant quiet and obedience for the future. In 1683 he was accused of being concerned in the Rye-house plot; and after the lord Russell had been examined, he was next brought before the king and council. He said that he would make the best defence he could, if they had any proof against him; but he would not fortify their evidence by any thing he should say, so that the examination was very short. He was arraigned for high-treason before the lord chief justice Jeffreys at the King's-bench, tried, found guilty, and beheaded in 1683. He wrote several pieces. Bishop Burnet tells us, that colonel Sidney was a man of most 'extraordinary courage, a steady  
'man, even to obstinacy; sincere, but  
'of a rough and boisterous temper,  
'that could not bear contradiction.  
'He seemed to be a Christian, but  
'in a particular form of his own.  
'He thought it was to be like a divine philosophy in the mind; but  
'he was against all public worship,  
'and every thing that looked like a  
'church. He was stiff to all republican principles, and such an enemy to every thing that looked  
'like

like a monarchy, that he set himself in a high opposition against Cromwell, when he was made protector. He had studied the history of government in all its branches, beyond any man I ever knew.—He had a particular way of insinuating himself into people, that would hearken to his notions, and not contradict him."

**SILIUS ITALICUS**, a Latin poet, was consul of Rome when Nero died. He has writ a poem of the second Punic war in 17 books.

**SIMON** the Magician, chief of the Simonians and Gnostics, was of Samaria, baptized by Philip; but relapsing, he pretended he was the son of God sent to the Jews, and the Holy Ghost to the Gentiles. He went to Rome, where by his false miracles, he so prevailed upon the Romans, that they erected him a statue, and gave him the name of holy. To these he added most abominable errors, that the only means to be saved, was to practise his secret mysteries. His magic rendered him very acceptable to Nero, whom he told, that he would ascend to heaven on a certain day, and did indeed, with the devil's assistance, lift himself up, but upon St. Peter's prayer, he fell, broke his legs, and died, a. c. 66 or 67. The sale of holy things is called *Simony*, from his offering money to the apostles for the Holy Ghost.

**SIMON MACCABÆUS**, captain of the Jews, son of Mattathias, and brother of Jonathan, whom he succeeded as general. He freed his country from the oppression of the Greeks, took the citadel of Sion from the enemy's hand, and fortified the mount whereon the temple was built. To him the Lacedæmonians sent to renew their alliance with the Jews; and Antiochus Soter courted his assistance, to drive Tryphon out of his dominions; but afterwards he ungratefully denied his assistance, and sent an army into Judea, which was defeated by the sons of Simon, who was mur-

thered by Ptolemy, his son-in-law, at a feast with two of his sons, a. m. 3219, having governed the Jews 5 or 9 years.

**SIMONIDES**, an iambic poet, was born at Minoa, a town of the isle of Amorgos, one of the Sporades. If we credit Suidas, he flourished 300 years after the taking of Troy; but 'tis very probable that he was not so ancient. We find him quoted in Athenæus, Julius Pollux, *Ælian*, and other writers. He had written a very ridiculous satire against the women.

**SIMONIDES**, one of the best poets of antiquity, was a native of Ceos, an island of the *Ægean* sea. He flourished at the time of the expedition of Xerxes, that is, about the 75th olympiad. He exercised his talent in divers kinds of poetry, but he succeeded chiefly in elegies. 'Tis said, that he was twice preserved from death, and that this was a reward to his virtue. The invention of local memory is ascribed to him. His vein and memory continued a long time; for at the age of 30 he carried the prize of poetry, and boasted of surpassing in memory all other men. He lived ten years longer. When Hiero, tyrant of Sicily, desired this poet to tell him what God was, he desired a day to consider of it. Being asked the same question the day following, he desired two days; and when he often doubled the number of days, and Hiero being surprized asked him why he did so, he answered, *Because the longer I consider of it, the more obscure the point appears to me.* Pausanias, a king of Lacedæmon, sitting at table with Simonides, ordered him to give him some sentence. *Remember*, answered he, *that you are a man.* This appeared so cold to Pausanias, that he did not muchise to attend to it; but when he was in the asylum, where he encountered with insupportable hunger, and which he could not leave without exposing himself to immediate

mediate

late death, a misfortune, to which his ambition brought him, he remembered the poet's words, and cried out three times, O Simonides, how much good sense was there in the advice which you gave me! Our poet was satisfied if a man was not extremely bad. We should never have done, said he, should we attempt to censure all who are guilty of follies. He was allowed a great poet, but was sometimes vernal and avaricious. There were several others of this name.

SIXTUS IV. pope, called Francis de la Rovere, born at Savona, and succeeded Paul II. August 9, 1471. He was liberal and magnificent, especially in buildings; and had an itch to prefer his kinsmen. He was so kind, that he often granted the same thing to several persons, so that he was forced to keep a register of his gifts. He is supposed to have reduced the year of the jubilee to 25. He determined the difference between the secular priests and mendicant friars, which had lasted for 200 years. There arose a mortal quarrel betwixt this pope and the house of Medicis, for refusing Julius de Medicis a cardinal's cap. The pope conspired with Francis de Pazzi, to murder both the princes of Medicis; accordingly they murdered Julius at church, but Laurence de Medicis escaped to the vestry. The conspirators endeavoured to possess the palace, but the party of Medicis taking arms, seized them with their complices. The pope made war against Florence, and Lewis XI. of France assisted the Florentines; This forced the pope to suppress his resentments till another time; afterwards his favouring the Venetians, in war with the duke of Ferrara. The pope, Genoa, Venetians, &c. league against the king of Naples, the Florentines and Milanese. The pope stirred up Rene to recover Naples, which so enraged Ferdinand the king thereof, that he over-run the pope's dominions to the very gates of Rome, whereupon Sixtus sent an

army against him at Campo Mortuo, and a peace was concluded. This done, the pope joined the duke of Ferrara against the Venetians, and had certainly ruined them, had not the duke of Milan made a separate peace with them. As to this pope's character, he was more generous and magnificent than any of his predecessors. He it was that rendered the Vatican library so famous, bringing books thither from all parts of Europe, and leaving revenues for the increase of it. In a word, he was so enraged at the duke of Ferrara making a separate peace with the Venetians, that it brought a sickness upon him, whereof he died, August 13, 1484. He wrote before his promotion, *De Sanguine Christi. De futuris Contingentiis. De Potentia Dei. De Conceptione Virginis.*

SMITH (Thomas) a learned English writer, and secretary of state under king Edward VI. and queen Elizabeth, was born in 1512. He was educated at Cambridge, where after being chosen fellow of his college, he was appointed to read the public Greek lectures, and introduced a new way of pronouncing that language. Soon after he was made university orator. In 1539 he went abroad, and studied in the universities of France and Italy. After his return, he was made regius professor of civil law at Cambridge. Here he wrote a tract concerning the correct writing of the English tongue, and the true sounding of the letters and words, and likewise promoted the reformation. Upon the accession of king Edward VI. to the crown, he removed from Cambridge into the duke of Somerset's family, where he was employed in matters of state by that great man, who was uncle and governor of the king, and protector of his realms. Dr. Smith was appointed master of requests to the duke, steward of the flanneries, provost of Eaton, and dean of Carlisle. In 1548 he was advanced to be secretary of state, and knighted



delighted by his majesty. In 1551 Sie Thomas was appointed one of the ambassadors to France, in which quality he had been there before. After queen Mary came to the crown he left all his places, and was charged not to depart the kingdom, but he was allowed a pension of an hundred pounds a year. Upon the accession of queen Elizabeth to the throne, he was employed in the settlement of religion and several important affairs of state, and wrote a dialogue, concerning the marriage of the queen. In 1561 he was sent ambassador to France, where he resided some years. In 1565 he finished his treatise of *The Commonwealth of England*. In 1570 he was admitted into the privy council, and the year following was engaged in a project for transmuting iron into copper, which proved abortive. In 1572 he was made secretary of state; and the same year sent a colony into a land of his, on the eastern coast of Ulster in Ireland, called *The Ardes*, for which he had obtained a patent the year before. He died at his seat of Mounthal in Essex in 1577. He was an excellent philosopher, physician, chymist, mathematician, astronomer, politician, linguist, historian, orator and architect. He was likewise a man of great virtue, a sincere Protestant, and extremely charitable. He died rich.

SOCINUS (Marianus) a famous civilian, was born at Sienna in 1491. He taught canon law at Padua, and afterwards at Sienna. His answer, to those who asked him why he discontinued his lectures since he had a wife, was, *I am married*. But it was replied to him, Socrates did not discontinue his lectures after he married. That was, rejoined he, because Xanthippe was ill-humoured, and ugly perhaps, whereas my wife is handsome and good-natured. He died in 1467.

SOCINUS (Faustus) descended of the preceding, and the principal founder of a very erroneous sect, which, notwithstanding the persecu-

tions that it has suffered, has flourished a considerable time in Poland, was born at Sienna in 1539. He studied but little in his youth; he passed cursorily through a course of polite literature, and learned only the elements of logic. The letters, which his uncle Lelius wrote to his relations, and which infused into them and their wives many seeds of heresy, made an impression upon him, in that knowing himself not innocent, he fled as well as the rest, when the inquisition began to persecute that family. He was at Leyden, when he heard of his uncle's death, and departed immediately, in order to take possession of his writings. He returned to Italy, and made himself agreeable to the grand duke, that the claims which he found in that court, and the honourable posts which he filled there, hindered him for twelve years from remembering, that he had been considered as the person, who put the last hand to the system of Socinian divinity, of which his uncle Lelius had drawn a rough draught. At last he went into Germany in 1574, and paid no regard to the grand duke's advice to return. He staid three years at Basil, and studied divinity there; and having fallen into a set of principles, very different from the system of the Protestants, he resolved to maintain and propagate them; for which purpose he wrote a treatise, *De Jesu Christo Servatore*. He retired into Poland in 1579, and desired to be admitted into the communion of the Unitarians, but was refused. The consolation which he had of seeing his sentiments at last approved by several ministers, was extremely interrupted in 1593; for he met with a thousand insults at Cracow, and was with great difficulty saved from the hands of the rabble. He lost his goods, and some of his manuscripts, which he prodigiously regretted. He lost, among others, that which he had written against the Athelists. He then retired to a vil-



lage about nine miles from Cracow, where he spent the remainder of his days. He died in 1604. His sect was so far from dying with him, that it multiplied afterwards considerably. Socinus held, that the Arians had given too much to Jesus Christ, and asserted, that he was mere man, and had no existence before Mary; openly denied the pre-existence of the word; denied that the holy ghost was a distinct person, and alledged that the name of God, given to Jesus Christ in the scriptures, signifies no more than that God the father has given him a sovereign power over all creatures; and that in consequence of this privilege, men and angels ought to adore him. And to maintain his delusions, and avoid the force of that text, *That no man hath ascended into heaven, but he that came down from heaven*, John iii. 13. he feigned, that Christ took a journey to heaven after his baptism, and came down again; he denied the redemption of Christ, saying, that what he did for men, was only to give them a pattern of heroic virtue, and to seal his doctrine by his death. Original sin, grace and predestination passed with him for chimeras. The sacraments he esteemed inefficacious ceremonies; and denied the immensity of God. 'Tis also charged on the Socinians, that they believe the death and resurrection of the soul to be judged with the body, with this difference, that the righteous shall be raised to eternal happiness, and the wicked condemned to fire, which shall be eternal, but consumes the soul and body of the wicked in a certain time proportioned to their merits. Socinus wrote a vast number of books, a catalogue of which may be seen in Moreri's dictionary.

**SOCRATES**, a philosopher, son of Sophroniscus, a stone-cutter, an Athenian, studied under Anaxagoras and Archelaus, and gave proofs of his valour in the cause of his country. He delighted chiefly in moral philo-

sophy, was a person of irresistible eloquence, and an accomplished virtue. He said, *He only knew this*, viz. that *he knew nothing*. He held rest to be the choicest possession; that riches and honour have nothing of true worth, but are the source of various evils and mischiefs. A physiognomist having judged Socrates to be brutish, lustful, and a drunkard, he owned, that naturally he was so, and that his reason had corrected those vicious inclinations. He derided the plurality of the heathen gods, and upon that account was indicted by Anytus and Melitus, and was condemned to drink the juice of hemlock: *Alas*, said his wife, *you are condemned unjustly*: *What*, replied Socrates, *would you then have had me justly condemned?* He died aged 70, in the 95th olympiad.

**SOLOMON**, king of the Jews, son of David by Bathsheba, born a.m. 2996. He was declared king during his father's life, and God having bid him ask whatsoever he pleased of him, he prayed for wisdom, which he received in an extraordinary degree, with an overplus of riches greater than any king before him enjoyed. His *Proverbs* and *Ecclesiastes*, are great proofs of his wisdom. After David's death, he put his father's orders in execution, but in the midst of his prosperity was overtaken with the love of women, who made him build a temple to the deities they adored, and commit great abominations; for which cause God divided the kingdom of Israel, and left only two tribes to his son. He died a.m. 3099, aged 64, of his reign 40.

**SOLOON**, one of the seven wise men of Greece, the son of the Etesides, born at Athens, in the 35th olympiad. His courage procured him the government of his country; he abrogated Draco's laws, and published others more equitable. The island Salamina, which the Athenians durst not undertake, he persuaded them, by repeating some verses of his own making,

ing, in a way of drollery, to attempt; and accordingly they took it with greater success, than they could have imagined. Sometime after, Pifistratus having made himself master of Athens, Solon retired into Lydia, where he met with Croesus, who asked him on a time if he did not think him happy? to which he answered, that none could be accounted so before their last breath. Solon died at the age of fourscore.

SOMERS (John lord) lord high chancellor of England, was born at Worcester in 1642. He was educated at Oxford; and afterwards entered himself of the Middle-Temple, where he studied the law with great vigour, intermixing it with polite literature. He soon distinguished himself at the bar; and in 1683 had a considerable share in a piece intitled, *A just and modest Vindication of the two last Parliaments*. In 1688 he was of council for the seven bishops at their trial, and argued with great learning and eloquence against the *dispensing power*. In the convention, which met by the prince of Orange's summons, Jan. 22. 1688-9, he represented Worcester; and was one of the managers for the house of commons, at a conference with the house of lords, upon the word *abdicated*. Soon after the accession of king William and queen Mary to the throne, he was appointed solicitor-general, and received the honour of knighthood. In 1692 he was made attorney-general, and in 1693 advanced to the post of lord keeper of the great seal of England. In 1695 he proposed an expedient to prevent the practice of clipping the coin; and the same year was constituted one of the lords justices of England, during his majesty's absence, as he was likewise in the two following years. In 1697 he was created lord Somers, baron of Evesham, and made lord high chancellor of England. In the beginning of 1700 he was removed from his post of lord chancellor, and the year after was impeached of

high crimes and misdemeanors by the house of commons, of which he was acquitted upon trial by the house of lords. He then retired to a studious course of life, and was chusing president of the royal society. In 1706 he proposed a bill for the regulation of the law; and the same year was one of the principal managers for the union between England and Scotland. In 1708 he was made lord president of the council, from which post he was removed in 1710, upon the change of the ministry. In the latter end of queen Anne's reign, his lordship grew very infirm in his health; which indisposition is supposed to be the reason that he held no other post than a seat at the council table, after the accession of king George I. He died of an apoplectic fit in 1716. Mr. Addison has drawn his character very beautifully in the *Freeholder*.

SOMNER (William) an eminent English antiquary in the 17th century, was born in 1606. His first treatise was that on the *Antiquities of Canterbury* (his native city) dedicated to archbishop Laud. He then applied himself to the study of the Saxon language; and having made himself master of it, he perceived that the old glossary, prefixed to Sir Roger Twisslen's edition of the laws of king Henry I. printed in 1644, was faulty in many places; he therefore wrote notes and observations, large and learned on that edition, with a very useful glossary. His treatise of *Goet-kind* was finished about 1648, and not published till 1660. Our author was zealously attached to king Charles I. and in 1643 he published a poem on his sufferings and death. His skill in the Saxon tongue led him to enquire into most of the European languages, ancient and modern. He assisted Mr. William Dodgale and Mr. Dodsworth, in compiling the *Monasticon Anglicanum*. His *Saxon Dictionary* was printed at Oxford in 1659. He died in 1669, and was interred in the church of St. Margarets.

ret's Canterbury. Dr. Kennet tells us, that ' he was courteous without design; wise, without a trick; faithful, without a steward; humble and compassionate; moderate and equal; never fretted by his afflictions, nor elated by the favours of heaven and good men.'

**SOPHOCLES**, a Greek tragical poet, born in the 71st olympiad, a person of extraordinary wit and valour, having been general of the Athenians with Pericles. He composed 120 tragedies, of which we have only seven at present. He added much to the perfection of tragedy, and lived to the age of 85. A son of his summoned him before the judges, that they might appoint him a guardian, as being one that was come to doodge; but appearing without any concern, he read a piece of his Oedipus, which he was then composing, and asked them, whether they perceived any signs of that weakness of mind he was then accused of? whereupon his son was sent back with reproach. He died for joy of having gained the prize by one of his tragedies.

**SORANUS** (Quintus Valerius) flourished in the seventh century of Rome. He was esteemed for his eloquence, but much more still for his learning. He followed in his works a method which Pliny imitated; I mean, that he added summation. 'Tis pretended that he was so bold as to divulge a mystery which the Romans kept very secret: it was the name of the tutelar God of the city. 'Tis added that he was capitally punished for it. He is perhaps the same Quintus Valerius whom Pompey put to death. His eloquence, no doubt, suffered by his country pronunciation.

**SOUBISE** (John de Parthenai, lord of) is one of the heroes of the 17th century among the Protestants of France. He began to be acquainted with their opinions at the duke of Ferrara's court, when Renata of Fer-

ram, the daughter of Lewis XII. and that duke's wife, gave sanctuary there, to some preachers of the reformed religion, and embraced their doctrine. Being returned to France, he applied himself with great zeal to the propagating of the truths he had learned, and Catherine de Medicis was very near becoming his proselyte. In 1562 he was one of the prince of Conde's associates, and was by him appointed to command in the city of Lyons, which he defended most effectually, and performed an hundred bold actions there. The duke of Nevers besieged it to no purpose; and the queen-mother vainly endeavoured to over-reach him by negotiations. He had commanded Henry VII's army in Tuscany, and was a very stirring and serviceable man. He died in 1566, aged 54 years.

**SOUBISE** (Benjamin de Rohan, duke of) grandson of the preceding, was son of Renatus de Rohan, the second of that name, and of Catherine de Parthenai. He vigorously supported his brother the duke of Rohan in his undertakings, either to assist the inhabitants of Rochelle, or to keep up in France the party of the reformed. He had learned the art of war in Holland under prince Maurice. In 1621 he held out the siege of St. Jean d'Angeli, against an army which king Lewis XIII. commanded in person, and when he surrendered the place, he obtained a free pardon for all that was past, upon his promising loyalty for the future. And yet towards the end of the same year, he seized upon Royan; in 1662 he took Olonne, and made himself master of the whole country in the Lower Poitou. But soon after he was so bravely attacked in the isle of Rié, that all his forces were dispersed; he retired to Rochelle, where the people gave him many proofs of their contempt and displeasure, which obliged him to go the sooner into England, in order to petition for a supply. The court of France having got notice of it,

came to nothing at last; he was forced to return very soon into the isle of Rié, whence advancing towards the enemy's fleet, he treacherously burnt the Dutch admiral. Soon after the duke of Montmorency admiral of France, assisted by the Dutch ships, beat Soubise's fleet; he was driven from the isle of Rié, and then from Oleron, and forced to retire into England, where he proved a powerful instrument, by procuring to the inhabitants of Rochelle, the supply which was sent them, and when, notwithstanding that supply, the city was subdued, he did not care to enjoy in France the benefit of the amnesty, but chose rather to continue in England, where he died.

SOUTH (Robert) was born at Hackney near London in 1633; and in 1647 was entered one of the king's scholars in Westminster, where he made himself remarkable the year following, by reading the Latin prayers on the day of king Charles I's death, and praying for his majesty by name. In 1651 he was elected student of Christ Church in Oxford, in

that kingdom, and being followed by his majesty to change his religion to a dispute between two of the church of England, as that of Rome, and named after the former Dr. South, who accepted to be the king. After a while he took the oath of allegiance to their majesties, though excused himself from accepting dignity in the church, as the person's refusal of that. He entered into controversy with Sherlock, as we observed in the cle. Dr. South died in 1701, was interred in Westminster where a monument is erected. The author of the Tatler says that this learned gentleman's talent of making all his hear to the great end of his profession. His charming courses have in them wisdom and wisdom can put together py genius! he was the best for being a wit; and he that the best way to praise to quote him.

SCOTCHMAN'S (Lith.)



Claudian Salmafius, and maintained it with both of them, notwithstanding the mutual animosity between those two learned men. His reputation spreading more and more into foreign countries, Charles Lewis, elector palatine, sent for him to his court, to be tutor to his only son, which employment he not only discharged with great success, but also shewed his prudence and address, by preserving the good opinion both of the elector and electress, though they were upon ill terms with each other. While he lived at this court, he employed his leisure hours in perfecting his knowledge of the Greek and Roman learning, and carefully examining those books, which might contribute to the explication of the public law of Germany. He had not yet seen Italy, where the study of antiquities and medals then flourished. The elector furnished him with a good opportunity, by sending him into that country with letters to the several princes of Italy, and with orders to go afterwards to Rome, to observe the intrigues of the Catholic electors at that court. He afterwards gained the esteem of Christina, queen of Sweden, and returned in 1663 to Heidelberg, where he was well received by the elector his master, who employed him in divers negotiations at foreign courts. He afterwards entered into the service of the elector of Brandenburg, who, in 1680, sent him envoy extraordinary to the court of France, and soon after made him a minister of state. After the peace of Ryfwick, he was again sent on an embassy to France, where he continued from the year 1697 to 1702. The elector of Brandenburg having during that interval, assumed the title of king of Prussia, conferred on him the title and dignity of a baron. In 1702 he left France, and went ambassador to England, where he had been several times. Here he died in 1710, aged 81 years. 'Tis surprising, that in discharging the duties of

a public minister with so much exactness, and amidst so many different journeys, he could find time enough to write the several books published by him. It may be said of him, that he acquitted himself in his negotiations, like a person who had nothing else in his thoughts; and that he wrote like a man, who had spent his whole time in his study. He never appeared the man of letters, but when it was proper to be so; and he conversed no oftener with those, who were ignorant of learning, than was necessary for his employments.

**SPEED** (John) born at Farrington in Cheshire; at first a taylor: But Sir Fulk Grevill put him in a condition to follow his studies. He composed the history of England, assisted by Sir Robert Cotton, Mr. Camden, &c. He also composed the scripture genealogies, formerly bound up with the bible. He died at London in 1629, and was buried at St. Giles's Cripplegate.

**SPENCER** (Edmund) born in London, bred in Pembroke-hall, Cambridge, where he became very noted especially for his English poetry. He presented his poems to queen Elizabeth, who ordered 100*l.* to be given him; he was afterwards secretary to the lord Grey, when deputy of Ireland, where, though his place was gainful, he got no estate. Returning, he was robbed of the little he had, and falling into want it broke his heart, so that he died an. 1598, and was honourably interred near Chaucer in Westminster-abbey.

**SPINOZA** (Benedict de) a Jew by birth, who afterwards abandoned the Jewish religion, and at last became an Atheist, was born at Amsterdam. He was probably the first, who reduced Atheism to a system; but in other respects his doctrine was the same with that of several, both ancient and modern philosophers. When he turned his studies to philosophy, he immediately disliked the common systems, and was prodigi-

rely pleased with that of Descartes. He retired into the country, that he might not be interrupted in his speculations, and was sometimes three months without going out of his lodgings. This retired life did not prove his game from spreading. The free-thinkers came to him from all parts. The paradise court was desirous of him, and offered him the place of professor of philosophy at Heidelberg, but he refused it. He died at the Hague in 1677, aged about 44 years. He is said to have been affable, honest, obliging, and very regular in his morals. This is strange, but after all, we ought not to be more surprised at it, than to see people live an irregular life, though fully persuaded of the truth of the gospel. Some pretend that he fell into Atheism insensibly, and was very far from it, when he published the geometrical demonstration of the principles of Descartes. It might be said that providence punished, in a particular manner, the presumption of this author, by so blinding him; that in order to avoid difficulties, which might perplex a philosopher, he ran into other perplexities infinitely more inexplicable. Of all the hypotheses of Atheism, that of Spinoza is the least capable of misleading us, for it evidently opposes the most distinct notions of the human mind. Objections rise in crowds against him; and he can make no answers but what are more obscure than the thesis itself, which he is obliged to maintain; so that his doctrine, considered independently of the interests of religion, has appeared very contemptible to the greatest mathematicians of our age.

SPOTSWOOD (John) archbishop of St. Andrew's in Scotland in the 17th century, was descended from the lords of Spotswood in the Merse, an ancient race of gentlemen, and the chief of those surnames. His grandfather died in the bed of honour with his king, James IV. in the battle of

Flowden-field; and his father was an eminent divine. Our author was born in 1565, and flowing from his childhood a pregnant wit, great spirit, and good memory, he was by the care of his parents educated at Glasgow, where he made so great a progress, that he received his degrees in the 16th year of his age; and having made himself a thorough master of human learning, he applied himself to divinity, in which he soon distinguished himself to advantage. At the age of 25 he succeeded his father in the pastorate of Collier. In 1601 he attended Leopold duke of Lorraine as his chaplain, in the embassy to the court of France, for confirming the ancient unity between the two nations; and returned in the ambassador's retinue through England. In 1603, upon the accession of king James I. to the throne of England, our author was appointed, among other the most eminent persons of all kinds, to attend his majesty into that kingdom; and the same year, upon the death of James Beaton, archbishop of Glasgow, was advanced to that see, and made one of the privy council in Scotland, and adviser to queen Anne. In 1610 he presided in the assembly at Glasgow, where the power of bishops *ex jure possessionis* was restored; and the same year upon the king's command, he with the bishops of Brechin and Galloway repaired to London, where he received the solemnities of consecration from the bishops of London, Ely, and Bath. When he entered into the archbishopric of Glasgow, he found there was not one hundred pounds sterling yearly revenue left. But such was his care for his successors, that he greatly improved it, and yet so much to the satisfaction of his diocese, that the nobility and gentry, and the whole city of Glasgow, were as consulting so part with him, as if he had been in the place of a tutelar angel. But after having filled this see eleven years, and that of St. Andrew's be-  
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ing vacant, he was removed in 1615 from Glasgow, to be primate and metropolitan of all Scotland. The year following he presided in the assembly of Aberdeen, as he did likewise in several other assemblies for the restoring the ancient discipline, and bringing the church of Scotland to some sort of uniformity with that of England. He continued in high esteem with king James I. during his whole reign; nor was he less valued by king Charles I. who was crowned by him in 1633, in the abbey-church of Holy-rood-house. In 1635 upon the death of the earl of Kinnoul, chancellor of Scotland, our archbishop was advanced to that post, which he had not held four years, when the confusions beginning in Scotland, he was obliged to retire into England, and being broken with age, and grief, and sickness, went first to Newcastle upon Tyne, where he staid, till by some rest, and the care of the physicians, he had recovered so much strength, as enabled him to reach London, where he soon after relapsed, and died November 26th, 1639, in the 74th year of his age, and was solemnly interred in Westminster-abbey. He was a shining pattern of humility, meekness, patience, and charity. He was more for the substance than shew of piety, more for the power of godliness than the bare form of it. Frequent was he in his private prayers, punctual and fervent in public devotion. In preaching he was concise and affecting, and aimed rather at getting souls for God, than praise from men. In a word, he approved himself a truly Christian prelate. His celebrated history of the church of Scotland, was printed at London in 1644.

**SIRAT** (Thomas) bishop of Rochester, was born in 1636. He had his education at Oxford, and after the restoration entered into holy orders. He became fellow of the royal society, chaplain to George duke of Bathinglam, and chaplain in ordi-

nary to king Charles II. In 1667 he published the *History of the Royal Society*, and a *Life of Mr. Cowley*, who by his last will, left to his care his printed works and manuscripts, which were accordingly published by him. In 1668 he was installed prebendary of Westminster; and in 1669 he accumulated the degrees of bachelor and doctor of divinity. In 1683 he was installed canon of Windsor, and dean of Westminster, and in 1684 he was consecrated to the bishopric of Rochester. He was clerk of the closet to king James II. in 1685; made dean of the chapel royal; and the year following was appointed one of the commissioners for ecclesiastical affairs. In 1692 his lordship, with several other persons, was charged with treason by two men, who forged an association under their hands, of which the bishop published an account. He died of an apoplexy in 1713, and was interred in Westminster-abbey. His writings are greatly admired for the elegance of the style.

**STANHOPE** (James earl) was descended from an ancient and honourable family of that name, which flourished many ages in the county of Nottingham. He was born in 1673. His father, who was very instrumental in the revolution, being in the beginning of king William's reign sent envoy extraordinary to the court of Spain, Mr. Stanhope accompanied him thither, which gave him an opportunity of conversing with the greatest men in that kingdom, and furnishing himself with a thorough knowledge of the laws and customs of that country. There he continued some years, and thence made a tour to Italy, France, and other parts, where he made it his study to be a perfect master of the laws and constitutions, as well as of the languages of those places. He afterwards went into the confederate army in Flanders, where he served as a volunteer, and at the famous siege of Namur in 1695, so advantageously distinguished himself, that king Wil-

him gave him a company of foot, and soon after a colonel's commission. In the two first parliaments of queen Anne, he was chosen representative for the borough of Cockermouth in Cumberland, as he was also afterwards in several other parliaments. In 1705 he was promoted to the rank of brigadier general, and gained great reputation in Spain under the earl of Peterborough at the siege of Barcelona, which surrendered to the allies October 9th, 1705, N. S. The king of Spain, now emperor of Germany, made honourable mention of brigadier Stanhope, in a letter to her Britannic majesty. In the beginning of 1708, the kingdom being under apprehensions of a French invasion, brigadier Stanhope moved to bring in a bill to dissolve the clans in Scotland, and was seconded by Sir David Dalrymple; the bill was brought in accordingly; but the enemy not landing at that time, it was laid aside. About this time he was advanced to the rank of major general, and soon after appointed envoy extraordinary and plenipotentiary to king Charles III. of Spain, and commander in chief of the British forces in that kingdom. He arrived at Barcelona May 29, 1728, and the same year reduced Port Mahon, and the whole island of Minorca. In 1730 he obtained a signal victory in Spain near Almenara, as he did likewise on the 20th of August N. S. near Saragossa; but on the 9th of December, N. S. following, he was taken prisoner at Belhugas. He continued prisoner in Spain till 1732, when his royal majesty made an exchange of him for the duke of Escalonne, and soon after the general came to England. In parliament he opposed vigorously the measures of the court, and particularly the bill of commerce between Great-Britain and France. Soon after the arrival of king George I. he was appointed one of the principal secretaries of state, sworn one of the privy-council, and afterwards

employed in several important negotiations. In 1717 he was appointed first lord of the treasury, chancellor and under-treasurer of the exchequer, and afterwards created a peer of Great-Britain, and principal secretary of state. He died suddenly Feb. 4th, 1720-21. Sir Richard Steele gives a character of him in the dedication of *The Englishman*.

STANLEY (Thomas) a very learned English writer of the 17th century, was born at Cambridgeshire. He was bred at Cambridge, where he made a very early progress in all kinds of polite learning. After taking his degrees there, he was also incorporated in the university of Oxford. He afterwards travelled abroad, and upon his return, prosecuted his studies in the Middle-Temple in London. He published several works both in prose and verse, particularly *The History of Philosophy*; *A Translation of, and Commentary on Aristotle*, &c. He died in 1678.

STATIUS (Publius Papirius) of Naples, esteemed at Rome for his eloquence and poetry which he professed, and taught many noble scholars; and Domitian himself, who turning to the empire, gave him the helmet and a crown of gold. His son was Statius the poet, who wrote the poems of *Thais* and *Achilles*, and *Sylvæ*. He died soon after the death of Domitian.

STAVIRA, daughter of Darius Codrmanus, was taken by Alexander the Great, who named her when she was his slave, which he refused to do when Darius offered her to him to be the pledge of a peace. There were 5000 persons at the marriage feast, to every one of which Alexander gave a golden cup: Being with child, she was treacherously murdered by Roxana.

STEELE (Richard) was born of English parents at Dublin in Ireland, and leaving that kingdom while he was very young, was, with his two

brothers



friend Mr. Addison, educated at the Charter-house school in London. In 1695 he wrote *The Procession*, a Poem on the Funeral of Queen Mary. His inclination leading him to the army, he rode for some time privately in the guards. He first became an author, when an ensign of the guards, at which time he wrote his *Christian Hero*, for his own private use. The effect of this was, that from being thought no undelightful companion, he soon was reckoned a disagreeable fellow; so that he now thought it incumbent on him to enliven his character; for which reason he wrote the comedy called *The Funeral*, or *Grief A-la-mode*. He had before this obtained a captain's commission by the interest of the lord Cutts, to whom he had dedicated his *Christian Hero*, and who likewise appointed him his secretary. His next appearance as a writer was in the quality of the lowest minister of state, to wit, in the office of *Gazetter*. In 1703 appeared *The Fonder Husband*, or *The Accomplish'd Fool*; as did *The Lying Lover*, or *the Ladies Friendship* in 1704. Mr. Steele first recommended himself to the duke of Marlborough by a pleasant repartee, which he made on his grace's preferring his own relations; and which being told to the duke, his grace relished so well, that he entertained a friendship for him ever after. In 1709 he began the *Tatler*. This paper greatly increasing his reputation and interest, he was preferred to be one of the commissioners of the stamp-office. Upon laying down the *Tatler*, he set up, in concert with Mr. Addison, the *Spectator*, and after that the *Guardian*. Besides these, he wrote several political and other pieces. Mr. Steele having a design to serve in the last parliament of queen Anne, resigned his place of commissioner of the stamp-office in 1713, and was chosen member of the house of commons for the borough of Stockbridge; but he was soon expelled that house for writing

*The Englishman*, being the close of the paper so called, and *The Crisis*. Soon after the accession of king George I. to the throne, Mr. Steele was appointed surveyor of the royal stables at Hampton-court, and governor of the royal company of comedians, and put into the commission of the peace for the county of Middlesex; and in 1715 was knighted. Some time after he was appointed one of the commissioners of the forfeited estates in Scotland. In 1718 he published an account of his *Fish-Pool*, which was a project of his for bringing fish to market alive, for which he obtained a patent. Afterwards he wrote in opposition to the South-sea-scheme, his *Crisis of Property*. During the course of his paper entitled *The Theatre*, his patent of the governor of the royal company of comedians was revoked by his majesty. In 1722 his comedy called *The Conscious Lovers* was acted with vast success at the Theatre-royal in Drury-lane. Some years before his death Sir Richard grew paralytic, and retired to his seat at Llanguaner near Caermarthen in Wales, where he died in 1729.

STENTOR, a Grecian, who could make a louder noise than fifty men; whence the proverb, *Stentor's voice*.

STENO II, administrator of Sweden, in 1512. He aspired to absolute monarchy after two years, whereupon the kingdom was divided into two parties, the one of those resolved to depose him, the other would wait his amendment; the former invited the Danes to their assistance; Christian II. king of Denmark, laid siege to Stockholm. Steno marched directly to that city, and raised the siege, made himself master of the Danes baggage, and took above 300 prisoners, being officers and persons of note; besides, the Danes were detained by contrary winds for three months, without water and victuals, which occasioned a great mortality. Christian II. sent to the administrator

to propose a truce, which Steno generally granted, and sent several boats, laden with provisions, for the king and his navy. The king of Denmark some time after proposed an interview on board the fleet, whither he invited the administrator, in order to treat of a peace. The prince who was naturally of a free and candid temper, was persuaded to it, but the senate opposed his resolution, and so he escaped that snare; for afterwards the ungrateful Christians got Gustavus, and six other Swedish lords in his hands, and set sail for Denmark, and soon after sent Otho against Sweden. Steno marched against him, and fought gallantly for a long time, when he was killed by a cannon-shot; and his troops being under discouragement, Christians made himself master of Sweden.

STEPHEN, king of England, succeeded Henry I. in 1135. He took possession of the crown contrary to his oath, by the power of the clergy, on condition that he should maintain their rights and privileges. Accordingly, the first thing he did was to confirm the said privileges; but not long after the Welch gave him a dangerous overthrow, and the Scots took from him Carlisle and Newcastle. A peace was clapt up, but the Welch and Scots soon after broke out with greater fury than before; and Maud the empress prosecuted her title to the crown, a strong party being formed by earl Robert in her behalf. King Stephen lays siege to Lincoln and takes it, but the empress had made her escape. Another battle was fought at Lincoln, where the king shewed great bravery, but was taken and sent to the empress. Soon after earl Robert was taken prisoner, and for his release the king was to be set at liberty. At last the empress, weary of the war, retired to her husband into Normandy, and king Stephen dying soon after, in a frantic fit was prevailed with to adopt Henry, son of Maud the empress, for his successor. He de-

parted this life at Dover in 1154, and was buried at Faversham.

STEPHENS (Henry) a Paphian, son of R. Stephens the famous printer; being yet very young, he published Anacreon's poems, with curious notes, and became the most learned man of his time for Greek and Latin. He hath given us many excellent editions of Latin authors. He was a Protestant, and this made him retire to Geneva. He died at Lyons 1598, aged 70. He writ also *Tetrastichus Linguae Graecae*, &c.

STEPHANUS BYZANTINUS, was an able grammarian in the fifth or sixth century. We have nothing remaining of his dictionary, but a meagre abridgment of it, which the grammarian Hermolaus undertook to make of it, and dedicated to the emperor Julianian. Even this however has been judged useful, and several learned men have employed themselves in illustrating it.

STESICHORUS, a lyric poet, born at Himera in Sicily, lived in the 42d olympiad.

STHENELUS, son of Capaneus and Evadne, an officer of note at the siege of Troy, and one of those who went into the wooden horse, in order to surprize the city.

STILICO, a Vandal, and general under Theodosius the Great, who made him tutor to Honorius his son, and being a person of wonderful courage and great experience, all things prospered in his hands, till ambition ruined him. In 402, he defeated the Goths in Liguria; and Alaric, who had ravaged Thrace, Greece, and Illyria, without any rebuke, was forced to save himself by flight. But Stilico, when he had it in his power to have prevented his escape, let him go, because he thought, if there were no more enemies, there would be no need of him, and that war was necessary to keep him in that station of significance. After this he overthrew Ricdagisus, and had a design to raise himself to the empire, with his son Eucherius.

Eucherius, and for that end had kept a secret alliance with the Fairbairns; which being discovered, Stilico was put to death by order of Honorius in 408, and his son Eucherius, and wife Serena, as partaking of all his designs, were strangled at the same time, his name rated, and his statues cast down.

**STILLINGFLEET** (Edward) was born in 1635, and bred at Cambridge. Here he distinguished himself to such advantage, that he had no sooner commenced A. B. but the very next election he was chosen fellow of his college 1653. While he was bachelor, he was appointed *Tripus*, and highly applauded for his witty and inoffensive speech on that occasion. He afterwards removed to Nottingham, to be tutor to the eldest son of the marquis of Dorchester's brother. Here he began to write his treatise *Irenicum*, and being presented to a living, received holy orders. His *Origines Sacrae* raised him to high a reputation, that he was pitched upon to write a vindication of archbishop Laud, against a piece intitled *Laud's Labyrinth*, which he did with great success. In 1664 he was presented to the rectory of St. Andrew's Holborn, and some time after was appointed chaplain in ordinary to his majesty king Charles II. In 1669 he published a volume of sermons, as also a Discourse against Crellius's answer to Grotius. He was next engaged in a dispute with those of the Romish religion, which occasioned the publication of several books on both sides of the question. In 1676 he wrote an appendix to Dr. Tillotson's discourse concerning the *Rule of Faith*. In 1683 he wrote his *Unreasonableness of Separation*; and in 1685 his *Origines Britannicae, or the Antiquities of the British Church*. During the reign of king James II. he wrote several tracts against Popery; and after the revolution was consecrated to the see of Worcester. He afterwards engaged with the Socinians, and likewise with Mr. Locke. He died in 1699. He was graceful

and well proportioned; his countenance comely, florid and awful; his conversation chearful and discreet, obliging and instructive; his apprehension quick and sagacious, his judgment exact and profound, and his memory tenacious.

**STOBÆUS** (John) a Greek author in the fourth or fifth century. He wrote several pieces, of which we have nothing but his collections remaining.

**STOFER** (John) a famous mathematician and astrologer, was born at Jüdingen in Swabia in 1452. He taught mathematics at Tübingen. The books which he published with great reputation supported and increased the glory which his lectures had procured; but he did not succeed in the prognostics, which he had the confidence to publish. He had foretold a great deluge to happen in 1524, and had raised a terror over all Europe; but the event confounded him. Augustin Niphus had published a book to shew, that there was no ground to fear this pretended deluge. Stoder was one of those who undertook to reform the calendar, but that attempt was not finished till long after his death.

**STOICS**, a sect of philosophers founded by Zeno, so called from a Pottico, by the Greeks called *Stoa*, which was a place at Athens, where they met to confer about their opinions. They held, that all things happened by a fatal necessity; that all vices were equal; and set their wife men almost on even ground with Jupiter himself.

**STRIGELIUS** (Victorinus) was born at Kaufbeir in 1524. In 1542 he went to the university of Wittemberg, where he took great pains to inform himself of the opinions of the Protestants. He attended the lectures of Martin Luther, and more frequently those of Philip Melancthon; and afterwards read private lectures himself. He was present at the conference of Eisenach in 1556, wherein George Major,



Major, a divine of Wittenberg, declared himself strongly in favour of good works. Amoldorf on the contrary maintained, that good works were pernicious to salvation. This was the fourth schism of the Lutherans. Strigelius reduced this controversy to seven propositions, on which the whole dispute turned, and brought it to an issue. The year following he was attacked by Illyricus, and disputed with him *visu vocis* at Weimar. He was imprisoned in 1559, for disapproving of some theological doctrines, and the piece which those of Weimar had published against those of Wittenberg. He recovered his liberty at the end of three years, and resumed the usual course of his lectures. Soon after he went to Leipzig, there he published notes on the psalter, and taught divinity, logic and ethics. When he was commanded to discontinue his lectures there, he retired into the Palatinate, and was sent for to Heidelberg to be professor of ethics. Here he died in 1569. He was a good philosopher and a good divine, and had an incomparable talent in instructing youth.

STROZZI (Philip) of an ancient and rich family in Florence, was one of those, who after the death of pope Clement VII. used their utmost efforts to restore liberty to their country, by the expulsion of Alexander de Medicis. When he heard that their solicitations at the court of Charles V. signified nothing, he had recourse to a shorter and more criminal method, which was to assassinate the pretended usurper. But the success of this enterprize was more fatal to the liberty of the Florentines, than the discovery of the conspiracy would have been. The death of Alexander de Medicis made room for a successor, who was much more capable than he of establishing a sovereignty. He banished the malecontents. Strozzi was imprisoned, and killed himself.

STUART (Arabella) See ARABELLA.

STURMIUS (John) was born at Sleids in Eifel near Cologne in 1507. He studied at first in his native country, with the sons of count de Manderscheid, whose receiver his father was. He afterwards pursued his studies at Liège in the college of St. Jerom, and then he went to Louvain in 1524. Five years he spent there, three in learning, and two in teaching. He set up a printing-press with Rudger Relscius, professor of the Greek tongue, and printed several Greek authors. He went to Paris in 1529, where he was highly esteemed, and read public lectures on the Greek and Latin writers, and on logic. He married also there, and kept a great number of boarders; but as he liked what were called the new opinions, he was more than once in danger, and this undoubtedly was the reason why he removed to Strasburg in 1537, in order to take possession of the place offered him by the magistrates. The year following he opened a school, which became famous, and by his means obtained of his imperial majesty Maximilian II. the title of an university in 1566. He was very well skilled in polite literature, wrote Latin with great purity, and was a good teacher. His talents were not confined to the school, for he was frequently intrusted with deputations in Germany and foreign countries, and discharged these employments with great honour and diligence. He shewed extreme charity to the refugees on account of religion. He not only laboured to assist them by his advice and recommendations, but he even impoverished himself for them. He published a great number of books, and died in his 82d year.

SUETONIUS PAULINUS (Caius) governor of Numidia, a. r. 794, conquered the Mauri as far as Mount Atlas, and was the first of the Roman generals who went beyond that mountain. He wrote an account of the war. He was one of the most



most able warriors of his time, and men did not scruple to say, that he could contend with Corbulo for the military glory. He performed very noble actions in Britain, where he commanded the army in the years of Rome 814 and 815. But having vanquished the rebels, he punished them too severely for the devastations and slaughters they had committed, for which reason the Romans appointed him a successor, who was of milder and more indulgent temper. 'Tis thought he was consul a. r. 819. He was one of the chief generals of the emperor Otho's armies, but he did not keep up in that war the reputation he had gained. The soldiers murmured against his conduct; and 'tis certain that his maxims, which were never to leave any thing to chance, and to take his measures with the utmost circumspection, prevented him from improving the favourable opportunities he met with, whereby he gave the enemy's army time to provide for their security. The worst was, that he ran away the day of a general and decisive battle, and that he pretended Vitellius was obliged to him for betraying Otho, which probably he had not done, but he was believed on his own word, and his life was spared. It has been asserted, that the hopes of being chosen emperor, made him advise to protract the war between Otho and Vitellius: But Tacitus thinks he was too wise to put such a thought into his head.

SUETONIUS (Tranquillus) the historian, was secretary of state to the emperor Adrian, from which some say he was deposed for his intimacy with the empress Sabina. This disgrace put him upon composing the lives of the twelve Cæsars, a book of equal profit and pleasure. Pliny the younger was his intimate friend. We have also a treatise of his, *De Claris Grammaticis*, and another of the *Rhetoricians*, most of which is wanting, with many other of his pieces.

SUIDAS, a Greek author, lived

in the time of Alexio Comnenus, 1096. He writ his dictionary, which is chiefly history, and not very faithful.

SURENA, general of the Parthians, in the war with the Romans, in which Crassus commanded the latter a. r. 701, was the second man, after the king, for riches, family and reputation; but for courage, ability, and experience, he was the first of his time among the Parthians. He it was who restored Orodes, who then reigned, after he had been banished, and who had conquered for him the great city of Seleucia, being the first who scaled the walls, and with his own hands beat off the defendants. And though he was not yet thirty years old, he was reckoned a very wise man, of a great deal of good sense and prudence; by which means he defeated Crassus. The success of the battle was glorious for him, but he tarnished the whole glory of it by the perfidiousness he used, when he asked to have an interview with Crassus, in order to conclude a treaty of peace. He behaved very civilly towards that Roman general, he gave him his word, and assured him, that the agreement was concluded between the Parthians and the Romans, and that they had nothing more to do but to draw near the river, in order to write down the treaty. As Crassus would send for a horse, Surena told him it was needless, since king Orodes would give him one. They made Crassus get upon that horse, and soon after they cut his head off. To that perfidiousness they added outrages and division. But Surena did not long enjoy the pleasure of his victory, the king of the Parthians grew jealous of him, and had him put to death.

SUTCLIFFEUS (Matthew) a Protestant divine, and an Englishman by nation, flourished towards the latter end of the 16th, and the beginning of the 17th century. He published several books of controversy, some in Latin, others in English,

educated at Oxford, which he left, while it was a garrison for the use of king Charles I. and went to London, where he fell accidentally into the company of Dr. Thomas Cox, an eminent physician, who finding our author a person of extraordinary parts, encouraged and put him into a method of studying physic, when he should return to the university, which he did after the garrison was delivered up to the parliament. After he had continued some years there, in a vigorous application to the study of physic, he left the university, and at length settled in Westminster, became doctor of physic at Cambridge, an exact observer of diseases and their symptoms, famous for his practice, and the chief physician from 1663 to 1670, when he began to be disabled by the gout; and licentiate of the college of physicians. His works are highly esteemed both at home and abroad. He died in 1689. Mr. Wood tells us, that ' he was a person of a florid style, of a generous and public spirit, and very charitable.' He was famous for his cool regimen in

which he devoted; took as forced the king to beg peace turned to Rome against his who had strengthened the defeated Netherland near 1671, and entered the king; and being declared as excited most upheard of. Afterwards he retired near and died of a phthisis, aged 60.

SYLVIVS (James) was the most celebrated physician 16th century. He was Amiens, and studied at Paris his brother Francis Sylvius, a professor there. As our inclination led him to physic, he applied himself principally to acquiring the other preliminary, a perfect knowledge of and Greek. 'Tis true, he rously prosecuted the study of mathematics, as to invent machine he presented to the *Académie des sciences*, and the *Académie de Paris*. When the time for him to apply himself to traced it up to its sources

an account of the expence attending it. Passing through Lyons, he published there, at the desire of two physicians, a dissertation *De vini exhibitione in febris*. This was the first work he published. Afterwards he endeavoured to reconcile himself with the physicians at Paris, that they might give him leave to teach; and he published a French grammar, a work which cost him a great deal of pain. Vidus Vidius, professor of physic in the royal college, being sent for to Italy in 1548, no person was thought more capable of filling his place than Sylvius. He hesitated for two years whether he should accept this post, which he at last did in 1550, and continued in it till his death in 1555. He was never married, and showed even an aversion to women. He took more pains to purge his style of the barbarisms which then reigned in the schools, than to throw off his rude and wild behaviour. He very seldom jested or departed from his gravity, and when he did, he did it awkwardly. So devoted was he to Galen's notions, that he obstinately defended his errors. Judicial astrology was the only thing wherein he abandoned him. He wrote several treatises, which have been esteemed.

SYNESIUS, bishop of Ptolemais or Cyrene, one of the most learned and eloquent prelates of his age, disciple of the famous Hypatia at Alexandria. The Christians perceiving the innocence of his life, persuaded him to be baptized. In 400 he came to Constantinople, composed a polite treatise *De Regno*, which he presented to the emperor Arcadius. He became a priest, and was chosen bishop of Ptolemais in 410. The best editions of his works are those of Dionysius Petavius, in 1632 and 1637. They contain *De Regno*; 135 epistles; *Calvoitii Encomium*; *Catastasis in Barbarorum Excursionem*; in *Laudem Anyfilii*; *de dono Astrolabii*, and *Homilies*. He was a great lover of

retiredness and study; and accuseth himself of being a lover of gaming and hunting.

SYPHAX, king of Numidia, at first sided with the Romans, and then with the Carthaginians. He was routed, and taken prisoner, and was led in triumph by Scipio in Rome, and then cast into prison, where he furnished himself.

## T.

TACFARINAS, general of the army against the Romans in Africa in the time of Tiberius, was by nation a Numidian. He served at first in the auxiliary troops of the Romans, and having deserted, he collected a band of vagabonds and robbers, and betook himself to making incursion and plundering. At last he became head of the Muzalans, a powerful nation near the deserts of Africa, and confederated with the Moors of the neighbourhood. Ferius Camillus, the proconsul of Africa, being informed of these motions, marched against the enemies, and put them to flight, *s. r.* 770. Tacfarinas renewed his robberies some time after, and even besieged a castle, wherein Decrius commanded, and defeated the garrison. Decrius fought bravely till he was killed; his soldiers fled. Apronius the proconsul, severely punished their cowardice, for he put to death every tenth man. This had such an effect, that 500 soldiers having attacked the same troops of Tacfarinas, which were besieging a place, put them to flight. After that the Numidian resolved not to wait for the Romans; he distributed his people into divers parties; when he was pursued he fled; and when the Romans retired, he fell upon them in the rear. But having sloop in a camp, he was defeated, and obliged to retire into the deserts. There he continued

was so provoked at this answer, that he gave orders to Junius Brutus to seize Tiberius whatever it should cost. This was concluded a. r. 777; it was the proconsul Dolabella who put an end to it. Tiberius's army was defeated; the general chose rather to die resolutely defending himself, than to fall alive into the hands of the proconsul.

TACHUS, king of Egypt in the time of Artaxerxes Ochus. He raised an insurrection to shake off the Persian yoke, and was assisted by Agesilaus king of the Lacedæmonians. The latter soon grew dissatisfied with Tachus, who, instead of giving him the command of the whole army, only gave it him of the foreigners; conferred on Chabrias, the Athenian, the post of admiral, and retained to himself the character of generalissimo. Agesilaus waited for a favourable opportunity to show his resentment, and soon found one. Nectanebus, a relation of Tachus, commanded part of the army; he drew them off from their obedience to Tachus, and caused himself to be chosen king by the E-

TACTICUS (Cassius) historian, he had placed the commonwealth, and Vespasian, and was chief of the chief men of his thought he writ under his before. Much of his annals is lost. He writ of the inhabitants of the life of Agricola. At this's side, see Pliny, 4, 5, 7.

TALAU, king of Achaia or Bœa, and grandnephew, one of the fifty for Danaos, lost his crown on contrivance of Amphiaras. Adrastus was obliged to flee where, according to Seneca's daughter of king P. succeeded him. Some person dethroned and put Amphiaras, was from Talan.

TALBOT (William) Durham, was descended from Talbot of Oulton, knight, and knight of the order of the garter, third



was translated to the bishopric of Sarum, and thence, in 1722, he was translated to that of Durham, of which county he was made lord lieutenant, and *custos rotulorum*. He died in 1730. There are in print two speeches of his in the house of lords, one in favour of the union between England and Scotland, and the other upon the trial of Dr. Sacheverel. He published likewise a volume of sermons.

TALBOT (Charles) lord high chancellor of Great-Britain, was son of William lord bishop of Durham, and born December 3, 1686. In 1719 he was member of parliament for Tregony in Cornwall, and in the two succeeding parliaments one of the representatives for the city of Durham. In 1726 he was made solicitor-general, and in 1733 his majesty delivered to him the great seal, whereupon he was sworn of the privy council, and lord high chancellor of Great-Britain. In Dec. following he was created a baron of Great-Britain, by the name, stile and title of lord Talbot, baron of Henfol, in the county of Glamorgan. He died Feb. 14, 1736-7, and was interred at Barrington in Gloucestershire. Eloquence never afforded greater charms, than when the public attention listened to his sentiments, delivered with the most graceful modesty; nor did wisdom and knowledge ever support it with more extensive power, nor integrity enforce it with greater weight. In apprehension he so far exceeded the common rank of men, that he instantaneously, or by a kind of intuition, saw the strength or imperfection of any argument; and so penetrating was his sagacity, that the most intricate and perplexing mazes of the law could never so involve and darken the truth, as to conceal it from his discernment. In the house of commons he was equally esteemed and beloved. When intrusted with the great seal, his universal affability, his easiness of access, his humanity to the distressed,

which his employment too frequently presented to his view, and his great dispatch of business, engaged to him the affection, and almost veneration of all who approached him. And as he constantly delivered with his decrees the reasons upon which they were founded, his court was a very instructive school of equity, and his decisions were generally attended with such conviction to the parties against whose interest they were made, that their acquiescence in them commonly prevented any farther expence. As no servile expedients raised him to power, so he used none to support him in it. He was constant and regular in his devotions, both in his family and in public. His piety was exalted, rational and unaffected. He was a fast friend to the church of England, but an enemy to persecution. When he had leisure for exercises, he delighted in field sports; and had he indulged himself more in them, especially at a time when he found his health unequal to the excessive fatigues of his post, the nation might not yet have deplored a loss it could ill sustain.

TAMERLANE, emperor of the Tartars; he became formidable towards the end of the 14th century. He raised himself from the son of a shepherd, by his courage and prudence; and having put himself in haste at the head of some troops, he obtained divers victories in Persia. This increased his ambition and army; he subjected the Parthians, forced the walls of China, subdued most of India, Mesopotamia and Egypt, and boasted that he had three parts of the world under his power. As to his inclinations and understanding, he had some skill in the mathematics and Mahometan theology. His victories were tarnished by his cruelty. The most considerable of which conquests was that over Bajazet, who was extremely proud, and charged Tamerlane with rebellion. The battle was fought at Angoria in Galatia in 1402, wherein Bajazet was taken, and at

had treated civilly, till provoking the conqueror by his speeches, he caused him to be put in an iron cage, where he beat out his brains against the bars. Tamerlane died two or three years after, and his sons lost all his conquests.

**TANAQUIL**, wife of Tarquinius Priscus, king of Rome, was born at Tarquinii in Tuscany. She was married there to Lucumon, son of a man, who had died thither, when he was expelled from Corinth his native place. Lucumon being heir to all the estate of his father, was very rich, and as the family of Tanaquil was one of the noblest of the city, he hoped to advance himself to posts of honour; but being the son of a foreigner, he met with great obstacles. Tanaquil was vexed at the contempt shown for her husband, and not being willing to lose the distinguished rank, wherein she was born, she determined to leave Tarquinii, and to seek elsewhere an opportunity of advancing herself. She represented therefore to her husband, that he ought to go and settle at Rome, where all persons of merit, of whatever country, might expect the highest posts. Lucumon followed this advice, and as they arrived at the Mount Janiculus, an eagle descended gently upon their chariot, took away Lucumon's cap, and after having flown for some time over them with a great cry, he restored the cap very orderly to the same place. Tanaquil sitting by her husband, embraced him, and assured him of a very great fortune, by explaining to him the circumstances of that presage. He assumed the name of Tarquinius. He gained the esteem and friendship of the Romans, and so insinuated himself into the good graces of the king, that the posts which he obtained, gave him an opportunity of aspiring to the crown, and succeeding in that ambition. He was killed in his palace, in the 38th year of his reign. Tanaquil was not disconcerted with this severe stroke; she managed

with such address, that she procured the crown for Servius Tullius her son-in-law, whose good fortune she had foretold a long time before. Her memory was revered at Rome for several ages; her handy-works were preserved there, and great virtues were ascribed to her girdle. Her temper seems to have been rather too imperious.

**TANTALUS**, king of Phrygia and Paphlagonia; according to the poets the son of Jupiter and Pleto. He entertained the Gods at his table, cut his son Pelops in pieces, and served him up with the meat. The Gods discovered it, and would not eat, only Ceres, being thinking on Proserpina, eat his left shoulder. Jupiter raised him to life again, and gave him a shoulder of ivory instead of that which had been eaten. As for Tantalus he was condemned to hell to eternal hunger and thirst. He stood in a lake to the chin, where the water went back whenever he would be supping; and the branch of fruit that hung over him, always deceived him in the very expectation.

**TARPA** (Spirius Metius or Mæcius) was censor or critic of the poems, which were to be recited on the stage. He had four colleagues; and it was necessary that one of them should give his approbation to those pieces, before they were exhibited on the theatre. For this purpose the poets were ordered to meet in the temple of Apollo Palatinus, where they read their works, and then a judgment was passed upon them. The *Commissars* were not always satisfied with Tarpa's judgment. Horace, however, who was not very gentle in his censures, mentions this critic advantageously.

**TARPEIA**, daughter of Tarpeius, governor of the capitol under Romulus, delivered the capitol to Tatius, general of the Sabines, on condition they should give her the golden bracelets on their arms, which they did, and she was killed with the weight of

of them. From her name the mountain was called Tarpeian.

**TARQUIN I.** Priscus, or the ancient king of the Romans, born at Coriath, came to Rome, and by his policy obtained the throne in 139. He instituted the plays of the Circus, subdued twelve different sorts of people of Tuscany, increased the senators, founded the capitol, &c. He invented the custom of tying bunches of rods round the magistrates axes, &c. and was killed by his predecessor Ancus Martius's children, a. r. 177, aged 80, 38th of his reign.

**TARQUIN II.** the Proud, murdered Servius Tullius's wife's father, and set himself upon the throne. He first used prisons, banishments, &c. at Rome, and spared neither nobles nor senators. His children were also as licentious; so that the Romans took occasion to banish him from the throne, on the violence which his son Sextus used to Lucretia, a. r. 245, after he had reigned 24 years.

**TASSO** (Torquato) a famous Italian poet, born at Sorrento in the kingdom of Naples, the first that introduced shepherds upon the stage. His disputes with the university of Crusca, and his troubles at Ferrara, made his life very uneasy. He died at Rome in 1595, aged 51, being on the point of receiving the laurel crown.

**TATIUS**, King of the Sabines; having made peace with the Romans, he settled at Rome, after he quitted his ancient residence at Cures, whence the Romans took the name of Quirites. Six years after he was murdered by Romulus's order.

**TATIUS** (Achilles) born at Alexandria, wrote *De Sphæra*, translated by Petavius: also a romance called the *Amours of Lucippe and Clitophon*, translated by Crurius. He turned Christian, and was made a bishop. Photius mentions him in his *Bibliotheca*.

**TAVERNIER** (John Baptist) ha-  
zen d'Aubonne, one of the greatest  
travellers of the 17th century, was

born at Paris in 1605. His natural inclination to travelling was greatly increased by the things which he saw and heard every day in his father's house. (His father, who was born at Antwerp, settled at Paris, and traded very largely in geographical maps. The curious, who bought them at his house every day, used to talk of foreign countries.) He began so early to gratify this passion, that at the age of 20 years, he had seen the finest countries of Europe. He travelled six times into Turkey, Persia, and the East-Indies. He was travelling a seventh time, when he died at Moscow in 1689. He had gained a great estate by trading in jewels, and yet he found himself in difficult circumstances in the latter end of his life, through the ill conduct of one of his nephews, who had in the Levant the direction of a cargo made in France, amounting to two hundred and twenty-two thousand livres, prime cost, which should have produced above a million. It was thought, that the hopes of making up that loss induced him to undertake his last journey. He had collected a great number of observations, but he had not learned either to speak or write well in French; for which reason it was another person who drew up the relations which he has given us. In one of them he speaks very ill of the Dutch. In some others he is a direct plagiarist.

**TAYLOR** (Jeremy) bishop of Down and Connor in Ireland, was son of a barber at Cambridge, and there had his education. Upon entering into orders, he was sometime divinity lecturer of St. Paul's in London, and was afterwards, by the interest of archbishop Laud, elected fellow of All-souls college Cambridge in 1636. Two years after he became one of the chaplains of the archbishop, who bestowed on him the rectory of Uppingham in Rutlandshire. In 1641 he was, with others, by virtue of his majesty's letters sent to the university of Oxford,

he was permitted to officiate as minister, and to keep school, in order to maintain himself and his children. In this retirement he wrote several of his sermons, and having spent several years there, his family was visited with sickness, and he lost three sons of great hopes within the space of two or three months. This affliction touched him so sensibly, that it made him desirous to leave the country; and going to London, he there for a time officiated in a private congregation of loyalists to his great hazard. At length meeting with Edward lord Conway, that nobleman carried him over with him into Ireland, and settled him at Portmore, where he wrote his *Ductor Dubitantium*. Upon the restoration he returned to England, and soon after, being advanced to the bishopric of Down and Connor in Ireland, was consecrated to that see at Dublin, Jan. 27, 1660-61, and on the 21st of June following, had the administration of the see of Downmore granted to him by his majesty. He was likewise made a privy-counsellor, and one of the chancellors of the university

sophers Laertius speaks not addict themselves to any particular sect, but ingenious for truth among all the schools. To these as a nature he added an industry, and God gave him a great benediction, for there were few kinds of learning, but he was master of them all. His skill was great both in natural and canon law, and civility; he was a rare counsellor, and knew how to advise; to solve difficult cases, and to terminate controversies. In his young years he met with some assault from the pope, and the high prelates, and their religious orders were very commodious to his devotion. But he was always so confident of himself, that he was not to be governed by any thing, and the evidence of truth engaged him in the most difficult controversies; and to this purpose, the world is in a perpetual struggle. But



" cloyster, learning enough for an  
 " university, and wit enough for a  
 " college of virtuosi. And had his  
 " parts and endowments been par-  
 " celled out among his clergy, that  
 " he left behind him, it would per-  
 " haps have made one of the best  
 " dioceses in the world."

TELAMON, king of Salamine, son of Æacus, brother to Peleus and Ajax's father. He was one of the Argonauts, and assisted Hercules at the siege of Troy, who gave him Hesione, Laomedon's daughter.

TELEMACHUS, son of Ulysses and Penelope. In his father's absence Penelope's gallants abused him, which his father, returning, helped him to revenge.

TEMPLE (Sir William) grandson of Sir William Temple, secretary to the famous earl of Essex in queen Elizabeth's time, who was a younger son of the ancient Temples of Temple-hall in Leicestershire. Our author was born about 1629, and from his youth discovered a solid penetrating genius, and a wonderful desire of knowledge, which his father Sir John took care to cultivate by all the advantages of a liberal education. He bred him at Cambridge, where he improved himself in all parts of human learning, and fitted himself for any public employment; in which manner he passed twenty years with particular honour and success. His political principles would not suffer him to enter upon any public affairs, till the way was made open for the king's restoration in 1660; nor would they allow him to continue in business any longer than the year 1680, when the French party having gained the ascendant, he sent his son to acquaint the king with his resolution of *passing the remainder of his life like a good private subject as any he had, but never more to meddle with public employment.* He brought about the triple league between England, Holland, and Sweden, in the latter end of the year 1668. He had

likewise a great share in the marriage of the prince of Orange with the lady Mary, daughter of the duke of York, and the king's niece. He wrote several works, and died towards the end of the year 1700 at Moor-Park near Farnham in Surrey, where, according to his express directions in his will, his heart was buried in a silver box, under the sun-dial in his garden, opposite to the window from whence he used to contemplate the works of nature. Mr. Boyer tells us, that he was 'an accomplished gentleman, a sound politician, a patriot, and a great scholar. And if this great idea should perchance be shaded by some touches of vanity and spleen,' the reader will be so candid as to consider, that the greatest, wisest, and the best of men, have still some failings and imperfections, which are inseparable from human nature."

TENES, or TENNES, the son of Cygnus, gave his name to the isle of Tenedos, having landed there, when his father had left him in a chest to the mercy of the sea. Cygnus acted in this rigorous manner, by too easily giving credit to his wife, who was step-mother to Tenes. She had complained of being ravished by her son-in-law, and had produced the false evidence of a piper. This was the occasion of the law observed in Tenedos, that no person of that profession should enter into the temple. Tenes, who was probably the author of that law, which was extremely proper to perpetuate the just hatred he had conceived against that false witness, shewed himself worthy of the government by other laws, which he made and executed without any distinction of persons. He condemned adulterers to be beheaded; and when they came to consult him what should be done with his son, who had been guilty of that crime, he answered, *Let the laws be executed.* This gave occasion to some medals, which had on one side the figure of an ox, and on the other, the face of a man and

a woman upon the same neck. This likewise was one of the causes of the Tenedin axis becoming a proverb, signifying great severity. Tenes appointed another very remarkable thing, to wit, that there should always stand behind the judge, a man holding an axe, in order to cut off upon the spot, the head of every person who should be convicted of a falsity. Others say, that he ordered that the executioner with uplifted axe should stand behind the accusers, in order to put to death immediately those who should be found guilty of a false accusation. Aristotle says in general, that the king of Tenedos administering justice with an axe, put to death immediately, and without the least delay, all those who had injured any person. We are not after this to be surprised that the proverb, *He is a man of Tenedos*, should signify a man, whose looks were formidable. Tenes extended his inflexibility even to his father. Cygnus discovering the calumny of his wife, was desirous of repairing the injury he had done to his son, and went to Tenedos to make him satisfaction. He fastened his ship to a tree or a rock; but Tenes being angry, cut the ropes with his axe. We are not told how Cygnus behaved upon this rude action; but we learn that both father and son were killed by Achilles during the Trojan war; the former when the Greeks landed; the latter, when Achilles went to ravage Tenedos. Tenes came to assist his beloved sister Hermithea, who was pursued by Achilles, and so met with his fate. He was honoured as a god in the isle of Tenedos.

TERENTIUS, a comic poet, was first a slave, but got his liberty by his wit and mien. He hit upon the fine strain of comedy, and Cicero himself praises him for the purity of his stile, and the beauty of his compositions, and considers him as the rule and standard of the language. We have his comedies of this author's, who died a. r. 495.

TERTULLIAN (Quintus Septimius Florens) in the 3d age. He was an African of Carthage, but became a Christian, and a zealous defender of that faith. He had furnished his understanding with all the ornaments and advantages of human learning. His stile was lively and strong, tho' somewhat forced and obscure, and he was well versed in the scriptures. He wrote an excellent Apology for the Christians, under the emperor Severus, with several other things against the Heretics and Pagans, &c. with so much eloquence and reason, that every word seems a sentence, and every sentence a victory; yet, after all this, he deserted the church, and turned to the Montanists, but it is not probable that he ever sunk so low as the dregs of that heresy. It is not known what he did afterwards, only it is said he died old. The best edition of his works is reckoned that of Paris. See Dr. Cave.

TETHYS, daughter of heaven and Vesta, Neptune's wife, and the mother of all nymphs and rivers. Ovid will have her to be Titan's daughter.

TEUCER, son of Telamon king of Salamine, and brother to Ajax, with whom he went to the siege of Troy, whence returning, his father banished him, because he did not revenge his brother's death on Ulysses; so he went to Cyprus, and built a new Salamine.

THALES, a philosopher, the first of the Grecian sages, son of Examinus and Cleobulina. He was the author of the Ionian sect, so called because he was born at Miletum of Ionia. He is thought to be the first that foretold the eclipses of the sun, and understood the courses of the stars. He held that water was the principle of all things; that the world had a soul and was full of spirits. He divided the year into 365 days, and taught Croesus and his army over the river Halis without any bridge. He died in the 58th olympiad, aged 92. These maxims are attributed to him, *That*

*That it is the hardest thing in the world to know one's self. That to live well, we must keep from what we reprehend in others. That there was nothing more ancient than God, greater than space, quicker than spirit, stronger than necessity, nor wiser than time. Adding, That we should live with our friends as with people that may become our enemies.*

**THALIA**, one of the nine muses, invented geometry and agriculture; she presides over comedy, and is represented with a wanton countenance, crowned with joy, and holding a mask in her hand.

**THEMISTOCLES**, an Athenian captain, son of Neocles, famous for his birth and virtue. Being disinherited for the wildness of his youth, he set upon the greatest actions as only sufficient to remove that blemish. The war with Corfu he brought to a conclusion, and freed the seas from the pirates. He got a victory over Xerxes at sea, in the 75th olympiad, but being accused by the Lacedemonians, and banished by the Athenians, he went to Persia, where the king gave him some towns for his subsistence. He died at Magnesia by taking a draught of bull's blood, rather than bear arms against his country, a. r. 29.

**THEOCRITUS**, a Greek poet, born at Syracuse under Ptolemy Lagus. He wrote pastorals, which Virgil imitated, and was put to death by Hiero, for his giving him an ill character.

**THEODOSIUS I.** emperor, called the Great, was a native of Spain. The valour he had shewn, and the great services he had done to the empire, made Gratian, attacked by the Goths and Germans, to admit him as a partner in the government. He received the purple at Sirmich in 379, aged 43. He routed the Goths, and falling sick was baptized, and published edicts against the heretics. He made an honourable peace with the Persians, and called the second general council

held at Constantinople in 381. He prepared forces against the usurper Maximus, who murdered Gratian; and having fortified himself by prayer and fasting, he defeated him in Hungary and Aquileia, where the soldiers cut off his head, an. 388; but in 390, the inhabitants of Thessalonica having killed one of his lieutenants, he abandoned the town to his troops, who killed 7000 of the inhabitants. All people murmured, and St. Ambrose refused to admit him into the church, till he had undergone penance for that rash action. After this he defeated Eugenius and Arbogastus, who had slain Valentinian, and died of a dropsey at Milan, aged 60, an. 395.

**THEOPHRASTUS** of Eesus, a philosopher, Plato's and Aristotle's disciple. He succeeded this philosopher, and composed several treatises mentioned by Lartius. When he observed one that said nothing, *If you are a man of parts, said he, you do ill; if you are not you are an able man.* He used to say, *There was nothing so dear as time.* His characters of virtues and vices are translated very well into French, by Mr. de la Bruyere. He used to say, *That a learned man was never alone.*

**THESEUS**, one of the demi-gods, a son of Ægeus, king of Athens, and of Æthra, daughter of Pitheus. He shewed much bravery in the cause of his country; made war upon the Amazons, and defeated Creon of Thebes; killed the Minotaure, and found the way out of the labyrinth by the assistance of Ariadne, daughter to king Minos, who loved him, but he gave her the slip. Theseus coined some money with an ox stamped on one side, whence the ancients used to say, *such a thing is worth an oxen*, such another word a hundred, meaning the pieces coined with that stamp. Theseus instituted the Isthmic plays; and it is said that king Lycomedes threw him headlong from a rock.

**THETIS**, wife of the ocean, and mother



mother of Nereus and Doris, who married together, and begot the nymphs of the earth and sea, whereof Thetis the younger was the most charming; so that Jupiter married her to himself, and afterwards to Peleus. All the divinities were invited, except discord, who threw a golden apple amongst them, with these words, *Give it to the fairest*; and Paris being judge, determined for Venus.

**THEVENOT** (Monsieur de) a French gentleman, born 1633, bred in the college of Navarre in Paris. He began his travels in 1642, and passed through England, Holland, Germany, Italy, most part of Turkey, Egypt, the Holy-land, &c. and came back to France, where making a short stay, he set out again and travelled over Persia and the Indies, and as he was returning through Persia into Europe, he died at Miana, 30 leagues from Tauris, Nov. 1667. He was very exact in his remarks. His travels are into Turkey, Persia, and the East-Indies. He was master of the Turkish, Arabic and Persian languages; and understood botanics, physics, geometry, astronomy, &c.

**THISBE**, Pyramus's sweetheart; they were not suffered to see each other but through a hole in the wall; so they made an appointment. Thisbe came first, and sat under a mulberry-tree, until she was frighted away by a lioness, and dropped her scarf as she fled away, which the beast tore with her bloody jaws. Pyramus coming, and seeing the scarf in this condition, threw himself desperately upon his sword, which Thisbe understanding, took the same course, and their bloods changed the mulberry into red.

**St. THOMAS**, the apostle, surnamed Didymus. He would not believe in our Saviour's resurrection, till he saw him, and touched the wound in his side. He preached the gospel to the Ethiopians, Parthians, Persians, Medes, &c. and was run thro'

with a lance near Meliapur, now called the town of St. Thomas. Our modern historians of the East-Indies assert, that it passed for unquestionable tradition in the kingdom of Marungas and Cranganor, that this apostle preached the gospel amongst them, of whom they report very strange things. He is said to have been dispatched to Agbarus of Edeffa, between whom and our Saviour, the letters that passed are still extant in Eusebius, and some will have it that he met with the Magi, who brought the new-born Jesus the presents, and baptized and authorized them to the ministry.

**THOMAS A KEMPIS**, a canon regular of St. Augustine in the archbishopric of Cullen. His chief works are his *Imitation of Christ*; *Soliloquia Animæ*, *Hortulus Rosarum*, *Passio Lilliorum*, &c. The first is translated into most languages, and is seen in Turkish in the emperor of Morocco's library, who prefers it to all other books. He died in 147, aged 91.

**THOMAS-AQUINAS**, a friar of the Dominican order, born 1224, studied at Cologne and Paris. He new modelled the scholastic divinity, and was in mighty esteem. He died in 1274, aged 50. His body was carried to Toulouse, and is looked upon as a great ornament to that city. He was called the angelic doctor. His works are in 18 volumes.

**THOMYRIS**, queen of the Scythians. Her son Spargapiles being defeated and slain by Cyrus, she raised fresh troops, put 200000 Persians to the sword, beheaded Cyrus, and threw his head into a basin of blood, adding these words, *Sania te sanguine Cyri*.

**THORNDIKE** (Herbert) a learned divine in the seventeenth century, was educated at Cambridge, and in 1642 he was admitted to the rectory of Barley in Hertfordshire. In 1643 he was elected master of Sidney college, Cambridge, but kept out of it by the violence of the times. In 1661 he was installed prebendary of Westminster,



minster, and in the year following resigned the living of Barley. He assisted Dr. Walton in the edition of the Polyglot bible, and wrote several treatises. He died in 1672, and was interred in Westminster-abbey.

**THRASYBULUS**, captain of the Athenians, beat the 30 tyrants out of the city, and restored it to its liberty. After this he won several victories in Thrace, killed Thersimachus the Lacedemonian general in battle, a. r. 62. Two years after he was killed in Pamphilia by the Aspendians, who engaged for the Lacedemonians.

**THUANUS** (Jacobus Augustus) youngest son of the president de Thou, famous for the depth and erudition of his works. He was born in 1553, and having finished his studies and travels, was made President a Mortier, and took possession thereof in 1595. He was employed in several important offices of state, and in reforming of the university of Paris, which he discharged with so much prudence, that he was esteemed the Cato of his age, and the ornament of France. He also writ the history of his time in Latin, from the year 1543 to 1608, in 138 books, a work both for subject and stile, comparable to the ancients. He also left memoirs of his own life, and died at Paris, 1617.

**THUCYDIDES**, a Greek historian, of whom we know nothing certain, but what he tells us himself. It is said of him, that he being at the olympic plays very young, when Herodotus read his history there, and weeping at what he heard, Herodotus told his father he esteemed him happy in a son, that discovered so early an affection to the works of the muses. However he was unjustly banished by Cleon's faction, during which exile he writ the history of the war of Peloponnesus in eight books; but died before he had finished his history. Demosthenes was so much taken with

his stile, that he wrote the book over eight times.

**THYESTES**, son of Pelops and Hippodamia, lay with his sister-in-law Europa, whose husband cut the child's nose off as soon as it was born, and presented it at table to Thyestes; the sun hid himself at so horrid an action.

**TIBULLUS** (Albius) a Roman gentleman and Latin poet, lived in Augustus's reign. He accompanied Messala Corvinus in his expedition to Corfu, but campaigning not being his talent, he left it off, and writ elegies and love verses, of which there was four books extant.

**TIBERIUS** (Claudius Nero) son of Tiberius Nero and Livia Drusilla, whom Augustus married. He succeeded Augustus a. c. 14. His government at first was pretty mild, but it lasted but a very short time. Germanicus and his wife Agrippina he put to death, and deprived the senate of its noblest and most virtuous members. He was also a most voluptuous prince, and divorced his wives Vipsania and Julia one after another. In the mean time life became troublesome, and he had in himself a punisher of all his wicked actions; yet he chose the lewd Caligula to succeed him. Tiberius died a violent death (but whether by poison, or that he was strangled, is a little uncertain) aged 78, of his reign 22, and near six months. Suetonius says he spoke Greek and Latin very well, and writ some lyric verses upon Julius Caesar, &c. And this it was that made the learned of those times to dedicate their works to him.

**TIGRANES**, king of Armenia, a powerful prince. He maintained a war against the Romans, but was overcome by Lucullus and Pompey. He yielded part of his country to the conquerors, upon which they declared themselves protectors of the rest, and suffered them to live in peace.

**TILLOTSON** (John) archbishop of Canterbury, son of a Clothier in Yorkshire, was born in 1630. His first education was among those, who were then called Puritans, but his soon was freed from their prejudices, or rather was never mastered by them. He was bred at Cambridge, where he became fellow of his college. Some time before the reformation he was curate in St. Laurence's, London; and in 1661 and 1662 he had a curacy in Hertfordshire, where by his mild and persuasive eloquence, he prevailed with an old Oliverian soldier, who set up for an Anabaptist preacher there, preached in a red coat, and was much followed in that place, to desert from that encroachment upon the parish minister, and betake himself to some other employment. In 1664 he was chosen preacher to Lincoln's-Inn, and the same year was appointed Tuesday lecturer at St. Laurence's, where he preached his sermons concerning the divinity and incarnation of our Saviour. In 1666 he proceeded D. D. at Cambridge. In 1669 he was admitted prebendary of the second stall in the cathedral at Canterbury, and in 1672 became dean of the said cathedral. In 1675 he was presented to a prebend in St. Paul's, which he resigned in 1677, for another with a residentiaryship. In 1679 he became acquainted with Charles earl (afterwards duke) of Shrewsbury, whom he converted from Popery. In 1680 he refused to sign the clergy of London's address of thanks to the king for not agreeing to the bill of exclusion. In 1683 he visited the lord Russell, when the latter was under condemnation, and attended him in his last moments on the scaffold. In 1689 he was installed dean of St. Paul's, and got a prebend there. The same year he was made clerk of the closet to king William and queen Mary, and appointed one of the commissioners to prepare matters to be laid before the convocation, in order to a comprehension of all

Protestants, as well dissenters as churchmen. In 1691 he was nominated to the archbishopric of Canterbury, and sworn one of the privy-council; their majesties always reposing an entire confidence in his prudence, moderation and integrity. In 1694 he was seized with a dead palsy, of which he died November 22, in the 65th year of his age. His sermons are celebrated; and Dr. Burnet, in his funeral sermon upon him, has given his character at large.

**TIMOLEON**, a famous Corinthian captain, who when his brother had designed to usurp the sovereignty, was willing that Satyrus should put him to death. He afterwards delivered the town of Syracuse from the oppression of the tyrant Dionysius, whom he also banished to Corinth; and defeated Ietas, chief of the Leontines, and Mago, general of the Carthaginians. He also overcame the tyrants, Mammerchus and Hippo, and lost his fight before he died; after which they raised him a sumptuous monument, environed with fencing-schools, afterwards called Timoleone.

**TIMON** of Athens, the Misanthropic, an enemy to society. He loved no body but young Alcibiades, and it was because he foresaw he should be the ruin of Athens. Being in a great company, he told them he had a fig-tree, whereon many had hanged themselves, but that he shortly designed to build an house and cut it down; so that if any had occasion for it, they should make use of it quickly. The epitaph on his tomb consisted of imprecations against those that read it.

**TIMOTHEUS**, son of Conon the Athenian, a famous captain, was both eloquent, well experienced in war, and extraordinary lucky; but for asserting that the honour of his actions was due to himself, and not to fortune, he never afterwards had any success.

**TIMOTHY**, the evangelist, disciple of St. Paul, son of a Gentile,

but his mother was a Christian Jewess. He was stoned to death as he opposed the worship of Diana in one of her feasts.

**TINDAL** (Matthew) was a clergyman's son in Devonshire, and was born about 1657. He was bred at Oxford, and in 1685 commenced doctor in the civil law. In the reign of king James II. he declared himself a Roman Catholic, but afterwards renounced that religion. He wrote a vast many books, among which a treatise intitled *Christianity as old as the Creation, or the Gospel a Republication of the Religion of Nature*, which was answered by several writers, particularly by Dr. John Corybeare, Mr. James Foster, and Mr. John Leland. Dr. Tindal died at London in 1735. Mr. Pope has satyirized him in his *Dunciad*.

**TIRESIAS**, a famous soothsayer, son to Egeus and the nymph Chariclo. He was made blind, but whether because he surprised Minerva in the mountain Hippocrene, or for discovering more than was convenient is uncertain. Some say Juno struck him stone-blind, for deciding a case between Jupiter and her, to her dissatisfaction; for which Jupiter gave him the faculty of divination.

**TISIPHONE**, one of the three furies of hell, who punished murderers.

**TITAN**, son of Heaven and Earth, eldest brother of Saturn, whom yet he suffered to enjoy the crown, on promise that he should bring up no male children; but Jupiter, Neptune and Pluto being saved, Titan and his children took up arms against Saturn, defeated and kept him prisoner till Jupiter delivered him, and quite defeated the Titans.

**TITHONUS**, son of Laomedon king of Troy, was taken away by Aurora for his beauty, and carried into Æthiopia, where she had a son by him named Memnon. Poets say, at Aurora's request Jupiter made him immortal; but forgetting to desire

he should not grow old, he became so decrepid, that taking no pleasure of the world, he obtained of Aurora to be changed into a bird called Cigale, which never dies, but changes its old skin, and grows young again.

**TITUS** (Caius) a Latin orator and poet, was a Roman knight. He carried his eloquence as high as any man could do, who did not understand Greek. His orations seemed to be in the Attic stile; but his subtilty of sentiment succeeded not so well in his tragedies, as it had done in his pleadings. It did not sufficiently support the gravity of the tragic character. When Fannius the consul proposed a law against the luxury of feasts, Titus made a speech to the people representing the usefulness of that law. There was another poet of this name, who lived in the time of Augustus.

**TITUS** the emperor, eldest son of Vespasian and Flavia Domitilla; his father left him the care of the Jewish war, which he ended by the taking of Jerusalem. He was a prince of great clemency and liberality, and having once spent a day without giving anything, he cried, *Friends, see howe lost this day*. He was a great lover of learning, and composed several poems. He reigned but two years, and it is thought Domitian his brother poisoned him, a. c. 81, aged 41.

**TITUS LIVIUS**, a Roman historian, born at Padua. He came to Rome, where Augustus helped him with means to have faithful memoirs for the composition of his history, part of which he wrote at Rome, and the rest at Naples. After Augustus's death he returned at Padua, and died the very same day with Ovid, in the fourth of Tiberius. His history did consist of 145 books, whereof we have but 45, nor do these follow in order. He got vast reputation by his history, and some say that he was as great in his genius as the Romans were in their empire.

**TOLAND** (John) was born in  
Z 1670,



1670, in the most northern peninsula in Ireland, in the isthmus whereof stands Londonderry, and was descended of a good family in that kingdom. His relations were Papists, but he was not sixteen, when he became as zealous against Popery, as he ever afterwards continued. From the school at Redcastle near Londonderry he went in 1687 to the university of Glasgow in Scotland; and after three years stay there, he visited the university of Edinburgh, where he was treated A. M. in 1690. He soon after came into England, where he staid some time, till he went to Leyden to perfect his studies. There he was supported by some eminent dissenters in England, in whose communion he had lived ever since he forsook Popery. After two years stay at Leyden, he returned to England, and went to Oxford, where he collected materials upon various subjects, and composed some pieces, among which *A Dissertation to prove the received History of the tragical death of Atilius Regulus, the Roman consul, to be a Fable*. He began likewise a work of greater consequence, in which he undertook to shew, that there are no mysteries in the Christian religion. He published it in 1696 at London, under the title of *Christianity not mysterious*. This book gave great offence, and was attacked by several writers. He afterwards wrote in favour of the Hanoverian succession, and many other pieces. In 1707 he went into Germany, where he visited several courts; and in 1710 he was introduced to prince Eugene, who gave him several marks of his generosity. Mr. Toland died in England in 1721-2. His character is far from being an amiable one. He was a person of no integrity.

TONSTALL (Cuthbert) born at Hackford in Hertfordshire in 1476. He studied at Oxford, Cambridge, and Padua in Italy. He was the best mathematician of his time, and his life was unexceptionable. He was

consecrated bishop of London in 1522, and in 1523 he was made lord privy-seal, and transferred to the bishopric of Durham in 1530, out of which he was ousted by queen Elizabeth in 1559, in which year he died. He wrote *De Arte Supputandi*; *De Peritane Corporis & Linguæ Dictione in Eucharistia*, &c.

TRAJAN (M. Ulpius Crispina) emperor, born at Italica in Andalusia, was very servicable to Vespasian and Titus against the Jews, and shewed great proofs of valour on several occasions, so that Nerva made him his partner in the empire, after whose death the soldiers saluted him emperor. He promised never to put an honest man to death, yet he prohibited night-assemblies, and furnished the governors with an occasion of persecuting the faithful. Pliny's advice did something to stay the persecution, but this lasted but a short time. Trajan reduced Decabalus king of the Daci, who had revolted, and brought Dacia into a province. His pillar, which he then undertook, is one of the masterpieces of architecture. He afterwards got great victories over the Armenians, Parthians, Oldroenians, Arabians, Assyrians, Iberians, Colchis, and the Persians, but banished 11000 Christians from his army, and sent them into Armenia. He exterminated the Jews who revolted, and died in Selinunte (since Trajanopolis) in Cilicia, a. d. 117. aged 64. His cruelty, and intemperate love of boys and wine, shews the great flattery of his admirers.

TREBATIUS (Caius) surnamed Testa, was a very eminent civilian. He had a vast memory, and though he professed the sect of Epicurus, he was a man of incompressible piety. He was recommended by Cicero to the favour of Julius Cesar, to whom he always adhered. He so well maintained his reputation, after Cesar's death, that Augustus being doubtful concerning the validity of codicils, autho-



sanctified the use of them by the ad-  
vice of Trebatius, after having con-  
sulted the ablest civilians. He wrote  
several books.

**TRENCHARD** (John) was de-  
scended of one of the ancientest fa-  
milies in England, his ancestors hav-  
ing come over with William the con-  
queror. He was born in 1669, had  
liberal education, and was bred to  
law. But politics, and his place  
commissioner of the forfeited es-  
tates in Ireland, which he enjoyed in  
the reign of king William, took him  
from the bar, whither he never had  
an inclination to return. And by  
death of an uncle, and his mar-  
riage he became heir to an easy fortune,  
and the prospect of a much greater.  
In 1697 he published, *An Argument,  
showing that a Standing Army is in-  
consistent with a free Government, and  
highly destructive to the Constitution  
of the English monarchy*. The year  
following appeared his *Short History of  
the late Wars in England*, a third  
edition of which was printed the same  
year. These two pamphlets gave oc-  
casion to several others in answer to  
him. In 1720 Mr. Trenchard, in  
conjunction with Mr. Thomas Gor-  
don, began to publish a series of let-  
ters under the name of *Cato*, upon  
the most important subjects. Some of  
them on religion have been censured.  
The author was member of parlia-  
ment for Taunton in Somersetshire,  
when he died in 1723. Mr. Gordon  
observes, that "his failings were  
small, his talents extraordinary, his  
industry equal; and that he was  
one of the worthiest, one of the  
ablest, one of the most useful men,  
that ever any country was blessed  
withal."

**TRISMEGISTHUS**, a Greek  
name of Mercury, a learned Egyp-  
tian philosopher, a great priest,  
and a great king.

**TRIPTOLEMUS**, son of Eleusis,  
invented the tilling of the earth.  
It is said he was taught by Ceres, who  
sowed him all night under the fire,

**TRITON**, a sea-god, son of Nep-  
tune and Amphitrite, a man to the  
navel, and a fish downwards, with a  
dolphin's tail, having a hollow shell  
in his hand, which serves him for a  
trumpet. Several historians affirm  
that there have been Tritons.

**TRIUMVIRS**, magistrates that  
governed the republic of Rome for  
10 years, from a. r. 710, to 720.  
These were Octavian (since Augustus)  
Anthony and Lepidus. Octavian  
made war upon the other two, and  
having overcome them, remained  
master of Rome and the republic.

**TROMP** (Martin) admiral of  
Holland, famous for his victories in  
1639. He defeated the Spanish fleet,  
and with 12 ships only took 20 of  
theirs. After this, and 50 other  
battles, and his being beat by the  
English, he died in 1655, and was  
buried in the cathedral of Delft, where  
he has a stately monument erected for  
him.

**TUBAL CAIN**, son of Lamech,  
first used iron and brass, whereof he  
made arms; and then began also the  
adoring of statues. Perhaps the  
heathen Vulcan was taken from  
hence.

**TULLIA**, Cicero's daughter, ap-  
pears so often in the letters of that  
great man, that she deserves some re-  
searches into history. Her first hus-  
band's name was Caius Piso, a very  
honest man, who interested himself  
with great vigour in the affairs of his  
father-in-law, and wanted neither  
genius nor eloquence. It is supposed  
that he died during Cicero's exile,  
that is a. r. 696. Tullia was mar-  
ried again to Furius Crassipes the year  
following. It is not known how she  
came to be separated from this hus-  
band; we only know that a. r. 703,  
she married Cornelius Dolabella, when  
Cicero was governor of Cilicia. This  
proved but an indifferent match, and  
she was unhappy with him. Tullia  
died a. r. 708. Her father some time  
was inconsolable; though his friends  
used their utmost efforts to mitigate  
his

his grief, nothing could give him ease but a book he wrote upon the occasion, which now is unfortunately lost. He intended to build a temple to the deceased, and even proceeded so far as to think of making for her an apothecia.

**TULLIUS HOSTILIUS**, third king of the Romans, succeeded Numa Pompilius, a. r. 83, a warlike prince, who destroyed the town of Alba, taking the riches and inhabitants along with him to Rome. He made war upon the Latins, and others, always with good success, till he was destroyed by a fire from heaven, a. r. 214, of his reign 32.

**TURNER** (Francis) bishop of Ely, had his education at Winchester and Oxford. When he went into holy orders, he was made chaplain to James duke of York; he afterwards became residentiary of St. Paul's, and rector of Thimble in Hertfordshire. In 1683 he was preferred to the deanery of Windsor, and was the same year made bishop of Rochester. He was lord almoner to the king, and in 1684 translated to the see of Ely. In 1688 Francis, lord bishop of Ely, together with the archbishop of Canterbury, and five other suffragan bishops were committed to the tower by order of the council, and soon after were brought on their trial at the King's-Bench. The information against them was, for delivering a petition to the king in behalf of themselves and others of their absent brethren, and of the clergy of their respective dioceses. This was interpreted a libel. They were brought in by the jury, who stood together all night, not-guilty of the misdemeanor whereof they were impeached. Upon the revolution, the bishop of Ely was deprived for refusing the new oaths. He outlived his deprivation ten years or upwards. He published several pieces.

**TURNEBUS** (Adrianus) one of the most learned critics of the 16th century, born at Andely near Rohin

in Normandy, admired by all the learned in Europe. He professed the law at Toulouse, and also at Paris, where he died in 1565, aged 53. His works are extraordinarily valued.

**TURRETIN** (Francis) minister and professor of divinity at Geneva, his native place, was born in 1623. Having studied at Geneva, Leyden, Saumur, Montauban and Nismes, with great success, he was admitted into the ministry in 1648, and served at the same time the French and Italian churches at Geneva. Two years after he was offered the professorship of philosophy, which he refused; but he accepted the invitation of the church of Lyons. He was recalled to Geneva at a year's expiration, because he was wanted to give lectures of divinity. He began them in 1653. He was sent to Holland in 1661, to desire the assistance of money, which the city of Geneva had occasion for. He had in that journey all the success he could promise himself, and gained such a character there, that he was strongly importuned by the Walloon churches at the Hague and at Leyden, to enter into their service. Upon his return he resumed the functions of his place, and continued them till his death with remarkable application. He died in 1687, with the most edifying marks of an ardent love of God. He was a man of great merit, eloquent, judicious, laborious, learned, and zealous for *Orthodoxy*. All this appears from his works.

**TYPHON** or **TYPHEUS**, son of Juno, This goddess, to come even with Jove, who had brought forth Minerva without her assistance, bear the earth, and up rose Typhon, a prodigious infant, that with one hand could touch the east, with the other the west, and with his head the stars; both his eyes seemed fire, and he vomited flames out of his mouth and nostrils; his body was feathered, and his thighs and legs resembled two great dragons. He came with the  
other

giant to dethrone the Gods, he terrified into Egypt; but at Jupiter struck him dead with a thunder-bolt, and buried him under Mt. Gibel.

**TYRANNION**, a celebrated orator in Pompey's time, was a native of the kingdom of Pontus.

He was at first called Theophilus, but on account of his pride in learning, he was named Tyrrion. He was the scholar of Demetrius of Thrace at Rhodes. He fell into the hands of Lucullus, when general of the Roman army defeated Mithridates, and seized his treasures. This captivity of Tyrrion was no disadvantage to him, it procured him an opportunity of being illustrious at Rome, and raising a fortune. He spent it, among other things, in making a library of 30000 volumes. He died very old, being worn out with the gout. He was famous for his collection of books, and for the preservation of Aristotle's works.

## V. U.

**VALDES (John)** one of the first founders of Lutheranism in the kingdom of Naples, was an Italian, and a Spanish gentleman, was honoured by Charles V. with the title of knight. 'Tis thought, in a journey which he took into Italy, he imbibed the opinions which were preached there against the church of Rome, and that having brought to Naples the books of Erasmus, Bucer, and the Anabaptists, made use of them in getting proselytes. The inquisition suppressed the beginnings of a reformation. Unitarians have ranked our author among their writers.

**VALDES (James)** author of a treatise wherein he endeavours to

prove, that the kings of Spain ought to enjoy the precedence of all Christian princes, was born in Asturias in the 16th century. He studied at Valladolid, where he exercised the profession of an advocate, and taught canon law about 20 years. He was afterwards advanced to the office of counsellor in the council of Granada.

**VALENS (Flavius)** emperor, son of a rope-maker, born in Pannonia. His brother Valentinian associated him to the empire in the east, in 364. Procopius's rebellion frightened him away, but at last he killed him, and sent his head to Valentinian, and made peace with the king of the Goths. He became an Arian, banished St. Basil from Caesarea, Meletius from Antioch, and persecuted the Orthodox wherever he came. In the mean time the Goths violated the peace; but the emperor gave them battle near Adrianople, where his army was routed, and himself wounded with an arrow in the retreat. His men put him in a cabin, which the enemy burnt, not knowing he was there, a. d. 378, aged 50.

**VALENTINIAN I.** brother to Valens; he kept the government of the west to himself, having given the east to his brother after Jovian's death, in 364. He overthrew the Germans, and reduced an insurrection of his subjects; he had wonderful parts, but his anger was almost a madness. The Quadi having sent to him for peace, he fell into such a rage at the awkward mien of the ambassadors, that his passion broke an artery in his body, of which he soon died, in 375. He left Gratian and Valentinian II.

**VALERIUS MAXIMUS** was of Rome, of the family of the Valerians and Fabians. He studied the Belles Lettres, and followed Sextus Pompeius to the war, but it is not known when he died. He is not properly the author of that work that has passed so long under his name; for the original is lost, and what we have is only an abridgment.

**M. VALERIUS CORVINUS MESSALA**, a Roman, famous for his birth and parts; the Triumviri dreaded him when he was very young, and he was afterwards consul with Augustus. His memory was so entirely gone two years before he died, that he forgot his own name.

**P. VALERIUS POPLICOLA**, a Roman consul, who with Brutus triumphed over the Veii and Volsci; he was four times consul, yet died so poor, that money was begged for his burial.

**VALLA** (Laurence) one of the most learned men of the 15th century, was born at Rome in 1415. He attacked, with great vigour, the barbarism under which the Latin tongue had groined for several ages, and wrote books, wherein he collected the elegancies of that language. But when he wrote a history, he shewed, that he knew better how to direct, than how to practise. He had the courage to refute a false tradition, which was prodigiously agreeable to the court of Rome, viz. the pretended donation of Constantine. He soon after left his country, and retired to the court of Alphonse king of Naples. He did not confine himself to criticism upon the humanists, but carried his censures higher, and attacked the ecclesiastics. These persecuted him with such vehemence, that he would have been burnt alive, had not king Alphonse moderated their rigour. They were forced to content themselves with whipping him in the college of the Jacobines. He died at Rome in 1465. He is censured for too much vanity, which he displayed more in conversation than in his writings. He was an excessive admirer of Quintilian, and affected to despise Aristotle. His translations of Thucydides, Herodotus, and Homer's Iliad, are not good, he not being a master of the Greek language. For one thing he deserves to be commended, to wit, that he never would translate any

thing obscure, choosing rather to let it remain in obscurity.

**VAN-DYCK** (Anthony) a famous painter, born at Antwerp 1599, served under Henry Van Balen, and chiefly under Rubens. He passed into Italy, Holland, and came over into England, where he enriched the king's palace, and other public places of London, with rare pieces of his invention. He became very wealthy, and spent much in amours and chymistry. He died at London, 1641.

**VANINI** (Lucilio) was born at Taurisano in the kingdom of Naples in 1585. He was a great lover of learning from his infancy. He applied himself to the study of philosophy, physic, and astronomy, which intensively led him into the whims of astrology. But the best part of his time he bestowed upon divinity. He also understood the civil and canon law. When he had finished his studies at Padua, he was ordained priest, and, as he had a great deal of fire, he soon became a preacher. He nevertheless devoted part of his time to the reading of Aristotle, Averroes, Cardan, and Pomponatius, which were his favourite authors. "Tis said, that he received from them the seeds of Atheism, and drew thence those monstrous doctrines he afterwards taught others. After he had travelled thro' part of Germany and the Low-countries, he went to Geneva, and thence to Lyons, where having taken upon him to vent his irreligious notions, under the pretext of teaching philosophy, he found himself in danger of being seized, and was obliged to fly to England, where in 1614 he was imprisoned for 49 days. Being set at liberty, he crossed the sea, and took the road for Italy. He stop'd at Genoa, and there undertook to teach the youth. But he soon was forced to abandon that city, and returned to Lyons, where he endeavour'd to screen himself from the persecution of the clergy, by writing a book against Cardan, and other Atheistical writers,



writers, wherein, under pretence of confuting them, he gives them in some measure the victory by the weakness of his answers. He afterwards became a monk in a convent in Guienne; but being banished thence, he retired to Paris, where, to ingratiate himself with the clergy, he undertook to write *An Apology for the Council of Trent*. His books grew daily more suspected, and we are told, that Vanini, finding himself shunned by every body, and reduced to the lowest poverty, wrote to the pope, that if he had not a good benefice soon bestowed upon him, he would in three months time overturn the whole Christian religion. Vanini might possibly write such a letter, but 'tis scarce credible that he should send it to Rome. He left Paris in 1617, and returned to Toulouse, where he infused his impious opinions into the minds of his scholars. This being discovered, he was prosecuted, and condemned to be burnt, which was accordingly executed in 1619.

VARRO (M. Terentius) the most learned of all the Romans, born a. r. 638, and died 726, aged 90. He excelled in grammar, history, and philosophy, and wrote of the Latin tongue, *De Re Rustica*; a Treatise of history, Annals of famous men, Roman families, &c.

VAYER (Francis de la Mothe le) a Parisian counsellor of state, and preceptor to the duke of Anjou, only brother of Lewis XIV, was a very learned man. He was admitted into the French academy in 1639. His stile was not so polite as that of his fellow academicians. He was a man of a regular conduct, like that of the ancient sages. However, his regularity, his austerity and wisdom did not prevent his being suspected of having no religion. This was probably founded on certain dialogues written by him, and published under the name Orasius Tubero, and upon his shewing throughout his works in general too great an inclination to Scepticism,

He was extremely afflicted at the loss of his only son, and his grief disordered him so much that he married again, though he was above 75, and had no reason to lament his first wife.

VENTIDIUS (Bassus) a Roman of mean birth, became so famous in the army, first under Julius Cesar, and then under Mark Anthony, that he rose to all the great offices of the commonwealth; for he was tribune of the people, pretor, high-priest, and at last consul. He defeated the Parthians thrice, triumphed, and after his death was buried honourably.

VENUS, the goddess of love and beauty, daughter of Jupiter and Dione; others say she was formed of the froth of the sea. She married Vulcan, and is called the mother of Hymeneus, of Cupid, of Æneas, and the Graces. She loved Adonis and Anchises passionately, and was particularly adored at Paphos in Cyprus.

VERDIER (N. du) historiographer of France, author of several works, published, among others, *Abridgments of the history of England, France, Spain, &c.* However, he had the misfortune not to be able to support himself by the fruits of his pen, though a very prolific one.

VESPASIAN (Titus Flavius) emperor of the family of the Flavians, got the command of the armies of Germany and of England, and subdued the Barbarians. He governed Africa, well; but falling asleep while Nero repeated his verses, he fled, but was shortly recalled, and sent against the Jews who had revolted, whom he brought to their duty. Nero, Galba, Otho and Vitellius being dead, Vespasian was saluted emperor in 69. He was received at Rome with great acclamations and joy, and sent his son Titus against the Jews, who took Jerusalem, and received a triumph with his father. He banished the philosophers from Rome, built the temple of Peace, and died July 24, 79, aged

aged 69. A great prince both in peace and war, nothing but avarice staining the lustre of his actions.

VESPUCCIUS (Americus) famous for his voyages and discoveries in America, was born at Florence in Italy. His father being a merchant, he had occasion to sail to Spain, where the king, encouraged by Columbus's discoveries in the Atlantic, resolved to send thither again. Vesputius presented himself, and sailed from Spain May 1497, and returned November 1498. His name was given to all the great countries of the West-indies of America. He made a second voyage a year after this first, and returned November 1500. The Spaniards did not consider him, at which he was much troubled; whereupon Emanuel the Great, king of Portugal, having invited him into his kingdom, and given him three ships, he undertook a third voyage, made very great discoveries, and returned September 1502. In 1503 he made another expedition, with a design to discover a passage by the west to the Molucco's, which has been found since, but meeting with contrary winds, and wanting provisions, he returned to Portugal, June 18, 1504, and was received with great joy, because he brought a great quantity of Brasil wood, and other rich commodities. He writ the relation of these four voyages, and died soon after.

VESTA, goddess of the Earth, mother or daughter of Saturn. Numa Pompilius consecrated to her an everlasting fire, and established priestesses called Vestales to keep it, who lived 30 years in chastity.

VICTORY, a goddess of the ancients. The Romans, during their wars with the Samnites, built her a temple, and dedicated to her that of Jupiter in the capitol. The Athenians painted her without wings, but she was commonly represented as a young woman (because of the inconsistency of wars) with wings, holding in one hand a crown of laurel or

white olive, and in the other a branch of palm adorned with trophies.

VIDA (Marius Hieronimus) born at Cremona, brother of Alba, an excellent poet and divine, as is abundantly seen in his *Art of Poetry*, *Christians*, and his poem of *Cheli*; but his masterpiece is that upon the silk-worms. He died 1566. He wrote also *Hymni*, *Bucolica*, *Epistola ad Jo. Math. Gilbertum*, *Dialogi de Reip. Dignitate*, *Constitutiones Synodales*, *Martyrium Sancti Dalmatii*, *Libri de Magistratu*, &c.

VIGILANTIUS, rector of a parish in the diocese of Barcelona in Spain, was by nation a Gaul, and lived towards the beginning of the fifth century. He wrote some books, wherein he shewed some zeal for religion, but being seduced by the love of praise, and presuming too much on his own strength, and having gained more elegance of style, than knowledge of the scripture, he explained erroneously one of Daniel's visions, and vented some other trifles, so that he was placed in the catalogue of Heretics. St. Jerom confuted him. There was perhaps some personal resentment in what he wrote against him, for he had been defamed by Vigilantius.

VIRGILIUS (Publius Maro) the most excellent Latin poet, born at Mantua, Oct. 15, a. r. 683. He passed his first seven years at Mantua, thence he removed to Cremona, and then to Milan, prosecuting his studies with great application. He was a good philosopher of the academics, understood physic and mathematics, was a good florist, naturalist and geographer. He was in his temper exceeding good natured, and free from envy and vanity, which made his contemporary poets love him. He was extremely difficult to please himself in his compositions. His *Eclogues* and *Georgics* are the only finished pieces he left. His *Aeneis*, though a noble poem, he looked upon as imperfect, and desisted to have spent three years

in touching it over again, but was prevented by his death, which happened at Brundisium, now Brindisi, in Italy, aged 53, and was buried at Naples.

**VITELLIUS**, emperor after Otho's death. By his mean cringings he got considerable preferments, as the place of proconsul in Africa, and of overseer of the works and public buildings of Rome. Being raised to the empire, he gave a loose to his passions, and used to feast himself four times a day, and spend 10000 crowns in each meal. His cruelty equalled his intemperance, and some say killed his own mother. These proceedings made his armies revolt, and he was torn in pieces by the soldiers, and thrown into the Tyber, in 69, aged 57, of his reign nine months.

**VITRUVIUS** (M. Pollio) a famous architect under Augustus, to whom he dedicated his excellent treatise of architecture in 10 books.

**VIVES** (Lewis John Ladovicus) of Valencia in Spain, one of the most learned men of his time. He studied at Paris and Lovain, and read with applause. He came over into England, taught the princess Mary (afterwards queen) Latin. But speaking too freely of the divorce, king Henry imprisoned him. Being set at liberty he returned to Bruges in Flanders, where he died in 1536. His works are printed at Basil, in two volumes folio.

**ULEFELD**, or **ULFELD** (Cornfelds or Cornits) was one of the greatest geniuses of the 17th century, and had he not tarnished his reputation by his infidelity to his prince, he might justly be ranked among the greatest men. Christian IV. king of Denmark, made him viceroy of Norway, high-steward of his kingdoms, and loaded him with all the favours which a favourite could hope for. He chose him for his son-in-law. He sent him ambassador extraordinary to the court of France in 1647. But Frederic III. son and successor of Christian IV.

could not bear with the temper and conduct of count Ulfeld, for he observed too much ambition in it. In 1651 he was charged with a design to poison the king; but the woman who accused him, not being able to prove her assertion, was beheaded. However he soon after retired privately out of the kingdom, and went to Sweden, where he was well received by queen Christina. He shewed great zeal for the service of Sweden, which would not have been criminal, if he had not endeavoured to serve it to the prejudice of his own country. He fell at last into disgrace with the Swedes, who committed him to prison. Soon after he made his escape, and went to Copenhagen, without having obtained a remission of what he had done against his prince. Frederic III. ordered him to be arrested, and sent him to the island of Bornholm; but by an act of clemency, permitted him to live in the ile of Fairen, upon the count's writing him a letter, imploring his mercy, and promising an absolute submission for the future. Some time after being allowed to travel out of the kingdom, he went to Spa, and thence *incognito* to Paris, and afterwards to Bruges, which he soon was obliged to leave, on account of the treacherous murder his son committed upon colonel Wolf. His wife, who had retired to London, and left that city privately, was stopped at Dover, and carried to Copenhagen, where it was said that an horrible conspiracy was discovered, which he had formed against his prince. A sentence was passed against him at Copenhagen in 1663, by which he was condemned to death, as convicted of high-treason. The sentence was executed *in effigie*. The count received the news at Brussels, and next day departed for Basil, where he lived four or five months undiscovered. He left that city, upon being informed that he was sought for in order to be seized; and though he was very much indisposed, he embarked.



backed in the night in a small vessel upon the Rhine, in order to go to Beller; but he had scarce got two leagues, when the severity of the cold killed him, in the sixtieth year of his age.

ULYSSES, king of Ithaca. He left the siege of Troy, and was 10 years wandering on the sea, and at last returned, but his son Telegonus flew him without knowing him.

VOITURE (Vincent) of the French academy, was born at Amiens, but bred at Paris and at court. The piece that was printed under the name of his *Funeal Pomp*, contains a good part of his adventures, and his peculiar genius is very beautifully represented in the third volume of *Cyrus*, in the person of Gallieratz. Though he was not of high birth, his merit recommended him to the familiarity of some persons of the greatest distinction. He attended the duke of Orleans 1700 Langueador during the troubles of the kingdom. Thence he was sent to negotiate some affairs in Spain, whence he crossed over to Afric to satisfy his curiosity. He was highly esteemed at Madrid, and there it was that he wrote those Spanish verses, which, on account of the purity of their diction, were ascribed to Lope de Vega. The duke of Olivarez gave him particular marks of his favour. Twice he travelled to Rome, and was sent to Florence to notify the birth of Lewis XIV. He had several employments at court, such as steward of the household to the king, and master of the ceremonies to the duke of Orleans. He was of a very amorous complexion, which hindered his being rich, notwithstanding his lucrative employments. He died aged 51. His works were not published till after his death, in one volume, which was so well received by the public, that it went through two editions in six months. His prose is very accurate, and is at once natural and fine. His poetical essays are perhaps no less beautiful, though

written with greater negligence. He had begun a little romance in prose, which he called *Abidala*; 'tis printed at the end of his works.

VORSTIUS (Conrade) was born in Cologne in 1569. He learned grammar and rhetoric in the village of Bedberdyk, where he spent five years; and afterwards went to Dusseldorp in 1583, where he continued his classical studies till 1588. His studies were now interrupted, his family being in such poor circumstances, that they resolved to bring him up to merchandize. He then spent two years in learning all such particulars as might be of service to him in trade, as arithmetic, French, and Italian. He then resumed his studies, and in 1589 was sent to Herborn, where he studied under Piscator, and began to instruct the children of persons of fashion. With some of them he went to Heidelberg in 1593, and there took his D. D. degree in 1594. Next year he made a visit to the universities of Switzerland, and that of Geneva. At the last mentioned place he read divinity lectures, at the request of Berr; on which occasion he acquired himself so well, that the professorship was offered him. This he refused, on account of his being invited to a professorship in divinity at Steinfort. He accepted of this employment, and discharged the duties of it in such a manner, as gained him very great fame, and made other universities court him. In 1605, besides his professorship, he was appointed minister of Steinfort, and other employments were also bestowed upon him. In 1610 he was invited to Leyden, in order to succeed Arminius there; and after having wandered for a year, he accepted of that offer, and went to Leyden with his family, with the most authentic testimonials of his being orthodox, and very prudent in his conduct and manner of life, but he met with some insurmountable obstacles. He was charged with numberless Heresies,



particularly by king James, who wrote to the states against him, and gave orders to his envoy to protest against his instalment. Vortius was obliged to resign his employment, and leave Leyden, so he retired to Tergow in 1612, where he lived undisturbed till 1619, when he was forced to leave Holland. The synod of Dort having declared him unworthy of the professorship, the states sentenced him to perpetual banishment. He lay concealed two years, till at last a duke of Holstein having got together in his dominions, the remains of the Arminians, and having assigned them a spot of ground for building a city, Vortius now found himself secure and quiet, for he retired to that country in 1622, but fell sick there a little after, and died at Tonningen the same year. He had published several books, both against the Roman Catholics and his Protestant adversaries. He was, not without grounds, suspected of a tendency towards Socinianism.

**VORTIGERN**, a British king, upon the Romans quitting this island in 447. He was a careless and luxurious prince, and being threatened by the Scots and Picts, he sent to the Saxons, then a people of Germany, for assistance. The Saxons came and landed in the island, an. 450, under the conduct of two brothers, Hengist and Horsa, who shortly overthrew the confederate army. After which the Saxons began to pick quarrels with the Britains, which broke out into wars, and ended at last in the utter ruin of the natives. Vortigern after this committed incest with his own daughter, for which he was expelled the government, but afterwards he recovered himself, and married the daughter of Hengist, who in consideration of the marriage, got the whole province Kent into his power. This last took him prisoner, and for his ransom obtained further those provinces since called Essex, Sussex, and Middlesex. Thus the Saxons crept into authority by inches, and Vortigern

being retired to a castle which he had built in North-Wales, was burnt there with fire from heaven.

**VOSSIUS** (Gerard John) of Ruremonde, a learned and laborious humanist and historian, born 1577, studied at Dert, and was at last promoted to the place of professor of history in Leyden, and called into the great school of Amsterdam. He was a man of very great reading, and wrote *De Idololatria*; *De Historicis Græcis, Latinis*; *Poetis Gr. & Lat.* *De Scientiis Mathematicis.* *De 4. artibus popularibus.* *Hist. Pelagiana.* *Institutiones Rhetoricæ Gram. Poeticæ.* *Theses Chronol. and Theol.* He died in 1650.

**URANIA**, one of the nine muses. She is represented in cloth of azure colour, crowned with stars, with a great globe in both hands, signifying that she teaches the way to heaven.

**URGULANIA**, a Roman lady, was a favourite of the empress Livia. So insolent did she grow upon this, that she refused to go to the senate to give in her evidence, and therefore the pretor was obliged to go to her house to examine her. Lucius Piso, notwithstanding her pride and interest, sued her for a debt, a. r. 769; but she refused to appear, and withdrew to the emperor's palace; but Piso proceeded in the suit. Tibertius would not concern himself in this cause, any farther than by promising his mother, that he would solicit the judges in favour of Urgulania. The result of the affair was, Livia caused the sum, which Piso claimed, to be paid down to him. Her granddaughter

**URGULANIA** was married to the emperor Claudius, before he was raised to the empire. He had by her a son and a daughter. The son's name was Drusus, who died before the age of puberty by an odd accident; he threw up a pear, and endeavouring to catch it in his mouth, it happened to fall in such a manner, that it choked him. Claudius repudiated

poisoned Ursulaella, on account of her bad reputation, and of her being suspected of murder.

URSINUS (Zachary) one of the most famous divines amongst the Protestants in the 16th century, was born at Breslaw the capital of Silesia, in 1534. Seven years he studied at Wittenberg, where he acquired great skill in poetry, languages, philosophy, and divinity. Melancthon, the ornament of that university, had a particular esteem and friendship for him. In 1557 Ursinus accompanied him to the conference of Worms, whence he went to Geneva, and afterwards to Paris, where he made some stay. He was no longer returned to Wittenberg, but the magistrates of Breslaw invited him to the mastership of their great school, which he accordingly accepted. Here he was not long till he was prosecuted by the clergy, for not being an orthodox Lutheran; as that Ursinus chose rather to go away, than enter into disputes with them. In 1560 he went to Zurich, where he was much esteemed by several eminent persons; but he soon was taken from thence by the university of Heidelberg, which was in want of an able professor. He also attempted to preach, but finding he had not the talents requisite for the pulpit, he laid aside all thoughts that way. If he was deficient in this talent, he was admirably qualified for a professor. In 1564 he was at the conference of Maulbrun, where he spoke with great warmth against the doctrine of Ubiquity. In 1577 he was obliged to quit his professorship. He then retired to Neustadt, and taught there. He died in 1583. He was laborious, modest, and passionate. His works were published after his death.

USHER (James) archbishop of Armagh in Ireland, born in Dublin 1580, where he was also bred under his uncle, and gave extraordinary proof of his parts and capacity. King James gave him the archbishopric of

Armagh in 1626. In 1642 he came into England, at thinking it unsafe to stay in the wars. The university of Leyden courted him to the place of honorary professor, and cardinal Richelieu sent him his picture, with large promises, and toleration if he would be pleased to come to France, but he declined it. As he was fleeing the king's execution from the countess of Peterborough's house near Whitehall, he swooned away, and being carried to his bed, is said to have prophesied what happened in England ever since. The archbishop sickened a little after, and died of a palsy, March 21, 1655, and was solemnly buried at Westminster, in St. Erasmus's chapel. The king of Denmark and cardinal Richelieu would gladly have bought his library. He wrote *The History of Galesalia*, a monk of the abbey of Orbay. A treatise of the ancient religion of Ireland. His chronological history or annals. A collection of the epistles of St. Ignatius, Barnabas, and Polycarp. *Antiquitates Ecclesiarum Britannicarum. Systema de Fide circa 70 Interpretum*, which the learned Valesius hath since confuted, in a letter to the archbishop.

VULCAN, god of subterraneous fire and metals, son of Jupiter and Juno. His father, vexed at his ill shape, kicked him out of Paradise, and the fall crippled him.

## W.

WAGSTAFFE (Thomas) was born in 1643, and educated at the Charterhouse school under Mr. Wood. Thence he proceeded to Oxford, and in 1669 entered into holy orders. The same year he was instituted to the rectory of Martinborough. In 1682 he was presented by king Charles II. to the chancellorship of the cathedral church

church of Litchfield, together with the prebend of Alderwas in the same church. Upon the revolution, he was deprived of his preferments for refusing the new oaths. He practised physic for many years afterwards in the city of London with good success, and wore his gown all the while. In 1693 he was consecrated suffragan of Ipswich, and died in 1712, in the sixty-seventh year of his age. This great man has left behind him some specimens of his talents and his learning. He published but a few sermons, but he wrote many pieces in defence of the constitution both in church and state, with great strength of reason and perspicuity. He was well qualified to detect and expose the sophistry of his adversaries. With great zeal, and as great success did he defend the title of king Charles I. to the book ΕΙΣΑΝ ΒΑΣΙΛΕΥΣ, as of that pious monarch's own writing. There have been many attempts to deprive the king of the honour of that composition, because the treatment he met with from his rebel subjects would appear the more inhuman, if he were really so good a man as this portraiture represents him.

WAKE (William) archbishop of Canterbury, was born in 1657, and educated at Oxford. When he entered into holy orders, he was appointed preacher to the society of Gray's-Inn, and in the reign of king James II. attended the lord viscount Preston, ambassador to France, as his chaplain. Upon his return to England, he distinguished himself by several tracts against Popery, particularly against the bishop of Meaux's *Exposition of the Doctrine of the Catholic Church*. In 1689 he took the degree of D. D. After the revolution, he was appointed deputy clerk of the closet, and chaplain in ordinary to king William and queen Mary, and the year following was made canon of Christ-church. In 1694 he was collated to the rectory of St. James's Westminster, and in 1701

was installed dean of Exeter. In 1705 he was consecrated to the see of Lincoln, and in 1715-16 translated to the archbishopric of Canterbury. He died at Lambeth in 1736-7. Besides sermons, he published several pieces, particularly an English version of the *Genuine Epistles of the apostolical Fathers*, &c.

WALLACE (Sir William) the great champion of Scotland in the reign of Baliol, when the kingdom was over-run by the English, a gentleman of low fortune, but of noble birth and great spirit. Having slain an English nobleman, he absconded for some years, and resolving upon somewhat considerable, he gathered a great number of men like himself, and came to be proclaimed regent, as viceroy for Baliol. In a little time he made such slaughter and conquests of the English, that, according to Buchanan, he left not an Englishman in the kingdom but what was a prisoner. He entered England with an army, and returned loaden with spoil and honour, yet this procured him the envy of the nobles. Edward I. marched against him, but in vain, so that his enemies accused him of aspiring to the crown. King Edward, joined by the Scots, gave him a second battle, and with success, whereupon Wallace dismissed his army, laid aside the title of general, but never ceased to insult the English. In conclusion, he was betrayed by his intimate friend John Menteith, who was bribed by the English, and being sent to London, was inhumanly butchered by Edward's command, and his limbs hanged up in the most noted places of London and Scotland. Thus fate had Wallace, the most famous man in his time, and equal to the greatest heroes of antiquity.

WALLER (Edmond) descended of a good family in Buckinghamshire, was born in 1605, and educated at Eaton and Cambridge, where he very early acquired a fine taste of the sciences; for at 16 or 17 years of age



he was chosen into the last parliament of king James I. and served as burgess for Agmondestham. In 1623 prince Charles had like to have been cast away in the road of St. André coming from Spain; upon which Mr. Waller wrote that admirable poem intitled, *Of the Danger his Majesty (being Prince) escaped in the road of St. André*. In 1628 he wrote a poem on his majesty's receiving the news of the duke of Buckingham's death. He now was known at court, and care'd by all the people of quality, who had a relish of wit and learning. He was returned burgess for Agmondestham, in the parliament which met in 1640, in which he oppos'd the court; as he did likewise in the beginning of the long parliament. In the latter end of 1642 he was one of the commissioners appointed by the parliament, to present their propositions for peace to his majesty at Oxford. In 1643, he was deeply engaged in the design for reducing the city of London, and the tower, to the service of his majesty; which being discovered, he was imprisoned, and fined ten thousand pounds. Upon this he travelled into France, where he continued several years. Upon his return to England, he sided with the men in power, and was particularly intimate with Oliver Cromwell, upon whom he wrote a panegyric in 1654, as he did a poem on his death in 1658, against which came out a severe answer. At the restoration Mr. Waller was treated with great civility by king Charles II. and he afterwards sat in several parliaments. He continued in the full vigour of his genius to the end of his life; his natural vivacity bore up against his years, and made his company agreeable to the last. He died in 1687, and was interred in the church-yard of Beconsfield, where a monument is erected to his memory. He was a little too inconstant in his principles, and was not naturally so steady as he was judicious; which

variable temper was the cause of his losing his reputation in a great measure with both parties, when the nation became unhappily divided. As he came not up to the heights of those, who were for an unlimited monarchy, so he did not go the lengths of such as would have sunk the kingdom into a commonwealth. His writings will immortalize his name. Though they are far from being faultless, yet the English language is not a little indebted to them.

WALLIS (John) born in 1616, was educated in grammar learning by Mr. James Moffat a Scotoman. Afterwards he was removed to Felsild school in Essex. Thence he went to Cambridge, where he became fellow of queen's college, and continued so, till by his marriage he vacated his fellowship. In 1640 he received holy orders, and whilst he was chaplain to the lady Vere, he discovered the art of decyphering. In 1643 he published *Truth try'd, or Animadversions on the lord Brooke's Treatise call'd, The Nature of Truth, &c.* The next year he was chosen one of the scribes or secretaries to the assembly of divines at Westminster. In 1647 he, with other ministers of London, who met at Sion college, subscribed a paper intitled, *A testimony to the truth of Jesus Christ, and to the solemn league and covenant, as also against the errors, heresies, and blasphemies of those times, and the toleration of them.* Dr. Peter Turner, fellow of Merton college, and savilian professor of geometry in Oxford, being called by the parliament visitors in 1649, Mr. Wallis was appointed to succeed him in that place. In 1653 he published at Oxford a grammar of the English tongue in Latin. In 1654 he took the degree of D. D. In 1655 he entered the list with Mr. Hobbes, and their controversy lasted a considerable time. In 1657 the doctor published his mathematical works. Upon the death of Dr. Langbaine, he was chosen *custos archivorum* of the univer-



university. After the restoration he met with great respect, the king himself entertaining a favourable opinion of him, on account of some services he had done both to his royal father and himself. He was therefore confirmed in his places, admitted one of the king's chaplains in ordinary, and appointed one of the divines empowered to revivify the book of common prayer; he afterwards complied with the terms of the act of uniformity, and continued a steady conformist till his death. He was one of the first members of the royal society, and corresponded with many learned men. About 1690 he was engaged in a dispute with the Unitarians. He died in 1703. He speaks of himself thus: 'It hath been my endeavour all along to act by moderate principles, being willing, whatsoever side was uppermost, to promote any good design, for the true interest of religion, of learning, and of the public good.'

**WALSINGHAM** (Sir Francis) born in Kent, of the family in Chislehurst, bred in King's college, Cambridge, travelled, and returning, was sent ambassador into France, and made secretary of state at home. He had a quick apprehension, a solid judgment, and reserved converse. He would say, *Speak no more than you may safely retreat from without danger, or fairly go through with, without opposition.* He could overthrow any business by undertaking it; and maintained 53 arguments in foreign courts, and 28 spies. In fine he was a studious, temperate and public-spirited man. He left some extraordinary books of politics.

**WALTON** (Bryan) bishop of Chester, a learned English divine, who gained great reputation by his edition of the Polyglot bible, with his Prolegomena in the beginning, which is more exact, says father Simon, than any other which had been published on that subject. He died in 1661.

**WARHAM** (William) archbishop of Canterbury, born at Oakley in Hampshire, bred at Winchester, then at New-college in Oxon. He took his doctor of laws degree, was made professor, and master of the arts by king Henry VII. then he was sent ambassador to Philip duke of Burgundy, and at his return was made bishop of London, and soon after lord chancellor of England, which office he executed several years after his translation from thence to Canterbury. He died in 1532.

**WECHER** (Christian) was a famous printer at Paris before the middle of the 16th century. His editions were so extremely correct, that the errors of a folio volume did not, sometimes, contain above two faults. He was brought into trouble in 1534, for having sold a book of Erasmus, *De usu interdicto carnis*, which had been censured by the faculty of divinity. According to some authors, he fell into poverty, by an immediate curse of God, for printing an impious book. Andrew Wecher his son was likewise a very able printer.

**WESSELUS** (Jolin) one of the most learned men in the 15th century, was born in Groningen about 1419. He studied at Swoll, but never embraced a monastic life. Having a fine genius, and applying himself with incredible pains to study, he made a great progress in Swoll, and even taught publicly there. He left it, in order to go onward pursue his studies in Colen, where he was thought not orthodox. He used often to cross the Rhine, and read in the monastery of Dayt, the works of abbot Rupert, of which he was a great admirer. He afterwards read lectures in philosophy at Heidelberg, where, having made but small stay, he returned to Colen; thence he went to Louvain, and from that to Paris. The philosophical disputes being then carried on with great warmth between the Realists, the Formalists, and Nominalists, he en-

devised to convert the principal champions of the Formalists, by drawing them over to the sect of the Realists, after which he went over to the Formalists; but not finding that more rational than the other, he sided with the Nominalists. Some say he travelled into Greece and the Levant, to acquire the greater skill in the Greek and Hebrew languages. However this be, his great reputation won him the singular esteem of Francis della Rovere, general of the Franciscans. Wesselus attended him to the council of Basil, and was consulted and admitted in some public disputations. His Meccenas having been elected pope by the name of Sixtus IV. continued his favour to him, and offered him all kinds of preferment; but Wesselus desired only one copy of the bible in Hebrew and Greek out of the Vatican library. The pope thought this a very stupid request. Why did you not, says he, rather desire a mitre or some such thing? Because I do not want one, replied Wesselus. His request was granted; he left Rome, and returned to his native country, where he was universally beloved. He died at Gieslingen in 1439. He was justly called, the forerunner of Luther. Part of his writings are lost.

WHICHCOT (Benjamin) was born in Shropshire in 1609, and educated at Cambridge, where he was chosen fellow of his college, and was an excellent tutor and instructor of youth. He was afterwards made provost of King's college, where he was a most vigilant and prudent governor, a great encourager of learning and good order, and by his wise management of the estate of the college, he brought it into a very flourishing condition, and left it 63 and in their wild and unsettled times, contributed more to the forming of the students of that university to a sober sense of religion than any man in that age. After he left Cambridge he came to London, and was chosen minister of Black-hairs, where he continued till

the fire of London, and then retired to a simonie, which he had at Mibon near Cambridge, where he preached constantly, and relieved the poor. In 1668 he was presented in the rectory of St. Laurence Jewry; but during the building of that church, he preached for about the space of seven years before the court of aldermen at Guild-hall-chapel, with great approbation. When his church was built, he constantly officiated twice a week, and gained the general love and respect of his parish. He died in 1683. Dr. John Tillotson, preached the funeral sermon, in which his character is drawn to great advantage. His *select Sermons* were printed at London in 1698, with a preface, by the late earl of Shaftesbury, author of the *Characteristicks*.

WHITBY (Daniel) a very learned English writer, was born in 1618, and bred at Oxford; where in 1664 he was elected perpetual fellow of his college. He afterwards became chaplain to Dr. Seth Ward, bishop of Salisbury, who collated him in 1668 to the prebend of Yatisbury in that church, and soon after to that of Hufborn and Burbach. In 1672 he was admitted chapter of the said church, on the death of Mr. John South, and accumulated the degrees of B. D. and D. D. being then, or soon after, rector of St. Edmund's church in Salisbury. He was made a prebendary of Taunton Regis in 1696, and died in 1726. He was ever strangely ignorant of worldly affairs, even to a degree, that is scarce to be conceived. He was easy, affable, pious, devout and charitable. His writings are numerous and well known.

WHITELOCKE (Baldred) was born at London in 1605. He was educated at Merchant-Tyler's School, and St. John's college Oxford. Thence he went to the Middle-Temple, where he became eminent for his skill in the common-law, as well as in other studies. In the beginning of

of the long parliament he was chosen a burgess for Marlow in Bucks, and was appointed chairman of the committee for drawing up the charge against the earl of Stafford, and one of the managers against him at his trial. In January 1642-3 he was appointed one of the commissioners to treat of peace with the king at Oxford, and one of the lay-gentlemen to sit among the assembly of divines, in which he made a speech concerning the *ius divinum* of church government by presbytery. In 1644 he was made one of the commissioners of the admiralty, and in 1648 one of the four commissioners of the great seal, and attorney of the duchy of Lancaster and king's serjeant. The same year he retired into the country, that he might not have any concern in the king's trial. In 1649 he was constituted keeper of the king's library and medals, which in 1647 he had hindered from being sold. In 1653 he went ambassador to Sweden. In 1656 he was chosen speaker of the house of commons *pro tempore*, and the year following was summoned by Oliver the protector to sit in the *other house*, by the name of Bulstrode lord Whitelocke. In 1659 he was president of the council of state, and one of the committee of safety. He soon after retired into the country, where he spent the remainder of his days. He died in January 1675-6. We are told, that he acquitted himself with great success and reputation in all his employments, foreign and domestic, that he was, as Nepos says of Portius Cato, *Reipublice peritus, & jurisconsultus & magnus imperator, & probabilis orator, & cupidissimus literarum*. "An able statesman, and learned in the laws, a great commander, an eminent speaker (in parliament) and an exquisite scholar." Several of his speeches were published. Besides his *materials of the English affairs*, he wrote many other pieces.

WHITGIFT (John) archbishop

of Canterbury, was born in 1530, some say in 1533, and bred at Cambridge. In 1560 he entered into holy orders, and soon after became chaplain to Dr. Richard Cox, bishop of Ely, who gave him the rectory of Feverham in Cambridgeshire. In 1563 he was admitted lady Margaret's professor of divinity in the university, in which place he behaved himself so well, that in 1566 his salary was augmented by the university, from 20 marks to 20 pounds. About 1565 he became chaplain to the queen. In 1567 he commenced D. D. his thesis being *Papa est ille Antichristus*. In 1568 he was made prebendary of the third stall in the cathedral of Ely. In 1570 he compiled a body of new statutes for the university, and next year served the office of vice-chancellor. In 1573 he was dean of Lincoln, and in 1574 was consecrated to the bishopric of Worcester; and soon after was appointed vice-president of Wales. In 1583 he succeeded Dr. Grindal in the archbishopric of Canterbury. In 1595 he obtained the queen's letters patent, licensing him to found an hospital at Croyden, which was finished in 1599. He died in 1603-4, and was interred in the parish church of Croyden, where a monument is erected to him. Stowe in his *Annals* tells us, that he was a man born for the benefit of his country and the good of the church, wherein he ruled with such moderation, that he continued in his prince's favour all his life.

WICKHAM (William of) bishop of Winchester, was born in the village of Wickham in the county of Southampton in 1324. He had his education at Winchester and Oxford. Having continued near six years in the university, his patron Nicholas Wedal, governor of the province of Southampton, took him into his family, and appointed him his counsellor and secretary. He could not have made choice of a fitter person for that employment, no man in

that age writing or speaking more readily than our Wickham. For this reason Edington, bishop of Winchester, lord high-treasurer of the kingdom, appointed him his secretary three years after, and also recommended him to the king (Edward III.) who took him into his service. Being skilled in geometry and architecture, he was appointed surveyor of the royal buildings, and also chief justice in Kyre. He it was who superintended the building of Windsor-castle. He was afterwards chief secretary of state, and keeper of the privy-seal; and in 1367, he succeeded Edington in the see of Winchester. A little after he was appointed lord high chancellor, and afterwards president of the privy council. That he might well discharge the several functions of his employments both ecclesiastical and civil, he endeavoured, on one hand, to regulate his own life according to the strictest maxims, and to promote to benefices such parish priests only, as were able to give due instructions to their parishioners, and at the same time led exemplary lives; and, on the other hand, he did all in his power to cause justice to be exactly administered. In 1371 he resigned his chancellorship, and some time after the great seal. Edward being returned to England, after having carried on a very successful war in France, found his exchequer in great disorder. The duke of Lancaster, one of his sons, at the head of several lords, having brought complaints against the clergy, who then enjoyed most posts in the kingdom, the king removed them from their employments. But the laymen, who were raised to them, behaved so ill in them, that the king was forced to restore the ecclesiastics. The duke of Lancaster shewed strong animosity to the clergy, and set every engine at work to ruin Wickham. He impeached him of extortion, and of disgusting things, and obliged him to appear at the King's bench. He got such judges appointed as con-

demned him, without allowing him the time necessary for digesting the papers which were necessary for his defence. Not satisfied with depriving him of all the temporalities of his bishopric, he advised Edward to banish him; but this prince rejected the proposal, and afterwards referred to Wickham all that he had been divested of. King Edward died soon after, having appointed Richard his grandson his successor. Richard was but eleven years old, when Edward died, whereby the duke of Lancaster, had an easy opportunity of reviving the accusations against our bishop of Winchester. Nevertheless Wickham cleared himself. Then he founded two noble colleges, the one in Oxford, the other in Winchester. Whilst he was exerting his utmost endeavours to improve these two fine foundations, he was recalled to court, and, in a manner, forced to accept of the office of lord high chancellor in 1379. Having excellently discharged the duties of that employment for three years, he obtained leave to resign it, foreseeing the disturbances that were going to break out. Being returned to his church, he finished the structure of his college, and built there so magnificent a cathedral, that it almost equals that of St. Paul's in London. He laid out several sums in things advantageous to the public and to the poor, notwithstanding which, in 1397 he was in great danger for he and some others, were impeached of high-treason in open parliament; however, he was fully cleared. From that time till his death, he kept quiet in his diocese, and there employed himself in all the duties of a good prelate. He died in 1404, in the 81st year of his age. We must not omit that he was employed in the expulsion of Wickliff.

WILLIAM I. the Conqueror, the first Norman king of England. His victory over king Harold procured him the crown, an. 1066. Being landed, he gave orders not to waste the



the country, for that *they ought*, says he, *to spare their own*. It is however matter of amazement, how the English should ever so tamely submit to a foreign power, when they had resisted the Danes for 200 years, and had then a hopeful young prince, Edgar Atheling, whom they designed to place upon the throne, but Morcar and Edwin, brothers of king Harold's widow, expected the choice themselves, and therefore withdrew their forces and returned home. Duke William marches up to London, and is met by prince Edgar, the nobles, brothers Morcar and Edwin, who swore fidelity, and crowned him on Christmas-day at Westminster. The fore-runners of this servitude, were an universal corruption of manners in the land, the ignorance and illiterature of the clergy, and the fury and dissoluteness of the meaner sort. As for William he began to deprive the cities of their ancient liberties, to set up his Norman laws and schools, and for his better security built the tower of London, &c. exacted unreasonable taxes, and destroyed no less than 36 churches, that he might have the more room for hunting, which was his darling diversion. But as his reign was severe, so it proved turbulent, Normandy rebelled, and England did the same in his absence; Scotland had a sling at him, Ireland had another, and the French king was at odds with him. Upon this he fell upon the French king's dominions, over-run le Vexin, Francois, and burnt the town of Manle, but he was so much fatigued with this siege, that he fell sick and died, September 19, 1087.

WILLIAM II. surnamed Rufus, king of England, succeeded William the Conqueror, whose third son he was. He was crowned at Westminster, Sept. 16, 1087. Robert his eldest brother, to recover his right, landed at Southampton, but was pacified with the promise of 3000 marks yearly, and of the kingdom to

his heirs. There was a great contest between this prince and Anselm archbishop of Canterbury, the king not allowing the archbishop to acknowledge any pope, without his leave. Pope Urban II. sent the archbishop the pall, so that Rufus was fain to continue him in his see. He built Westminster-hall, raised Carlisle from ruins, founded several hospitals and died, being accidentally killed in the New-forest by an arrow levelled at a deer, by Sir Walter Tyrrel, of his reign 14, and was buried at Winchester.

WILLIS (Thomas) a celebrated English physician in the 17th century, was born in 1621, and bred at Oxford, where he, among the other scholars, who continued there, bore arms for his majesty's defence in 1642, and devoted his leisure hours to the study of physic, in which faculty he took the degree of bachelor in 1646. The garrison of Oxford being then surrendered to the parliament, he applied himself to the practice of his profession, and appropriated a room in his house to be an oratory for divine service, according to the church of England, to which he sincerely adhered, even to the danger of his life. In 1660 he became Sedleian professor, and took the degree of doctor of physic. In 1664 he discovered the famous medicinal spring at Aitrop near Brackley. He was one of the first members of the royal society, and soon made his name illustrious by his excellent writings. He was a liberal benefactor to the poor, and duly attended divine service every morning, before he visited his patients. He was fellow of the college of physicians in London, and refused the honour of knighthood. His practice was more considerable, than that of any of the physicians his contemporaries. He died in 1675. His character is drawn to great advantage by Dr. John Fell, dean of Christ-church, and bishop of Oxford, in a postscript added to the preface

preface of our author's *Pharmaceutice rationalis*.

**WINCHELSEA** (Anne countess of) a lady of excellent genius, especially in poetry, was maid of honour to the duchess of York, second wife to king James II. and was afterwards married to Heneage, second son of the earl of Winchelsea, which Heneage was, in his father's lifetime, gentleman of the bed-chamber to the duke of York; and afterwards, upon the death of his nephew, succeeded him in the title of earl of Winchelsea. One of the most considerable of the countess of Winchelsea's poems was that upon the *Spleen*. A collection of her poems was printed at London in 1713, containing a tragedy never acted, intitled *Arifomenes*. The countess died in 1720 without issue, as her husband did in 1726.

**WITTICHIUS** (Christopher) professor of divinity at Leyden, got reputation, among other particulars, by his introducing the Cartesian principles into the divinity schools. He was born in Silesia in 1625. He was sent to Bremen, to study the law in 1642, but soon left that kind of study, to devote himself to that of divinity, in which he made a great progress in Bremen, Groningen and Leyden. In 1651 he was appointed professor in ordinary in mathematics at Herborn. He soon left this post, and went and taught in the college of Duisberg in the territory of Cleves, where he also exercised his ministerial functions. He afterwards went to Nimeguen, there to profess divinity, which he did 16 years. Then he was invited to teach divinity at Leyden, in which employment he continued till his death, which happened in 1687. One of his chief works sets forth the agreement of revealed religion with the Cartesian philosophy.

**WOLLASTON** (William) descended of an ancient family in Staffordshire, was born in 1659. After spending a few years at country

schools, he was in 1674 admitted a pensioner in Sidney college, Cambridge, where, notwithstanding several disadvantages, he acquired a great degree of reputation. In 1681 he took deacon's orders. Next year, seeing no prospect of preferment, he so far conformed himself to the circumstances of his fortune, as to become assistant to the head master of Birmingham school. Some time after he got a small lecture about two miles distant, but having entered into priest's orders, he did the duty the whole Sunday, which, together with the business of a great free-school, for about four years, begun to break his constitution. During this space he likewise suffered many anxieties, and underwent a great deal of trouble and uneasiness, in order to extricate two of his brothers from some inconveniences, to which their own imprudence had subjected them. In 1683 our author's affairs took a new turn. He now found himself by a cousin's will intitled to a very ample estate. Such a sudden and advantageous alteration of affairs would have intoxicated many persons, but Mr. Wollaston's religion and philosophy taught him to maintain a due equanimity under either extreme. He came to London that same year, where he settled, choosing a private, retired and studious life. He wrote many valuable pieces, but the most celebrated is his *Religion of Nature delineated*; in which the picture of his own life is most fully drawn. There appears his submission to the unerring will of the divine being; his conjugal and paternal affection, and his universal benevolence. An accident of breaking his arm accelerated his death, which happened in 1724.

**WOLSEY** (Thomas) cardinal, of mean birth, of Ipswich in Suffolk. At Magdalen college Oxford, he became A. B. at 15 years of age, and travelled into France. Duke Henry VII. of England sent him on an embassy to Maximilian the emperor, which

which he performed to contentment. He was made the chief almoner, bishop of Tournay in France, which the king had then taken, and cardinal, and afterwards bishop of Winchester, &c. So that Wolsey, being now seated at the helm of the church and state, kept no less than 500 servants, of which 9 or 10 were lords, 15 knights, and 40 esquires. Nay the cardinal was so ambitious, as to grasp at the bishopric of Rome, and being disappointed, by the means of the French king Charles V. he promoted a divorce of king Henry from queen Catherine, Charles's aunt; but Wolsey and the king differing about the choice of a new queen, the cardinal writes to the pope, to engage him on his side, which the king understanding, ousted the cardinal of his benefices, confiscated his riches, &c. and being arrested for high-treason, he fell ill and died at Leicester, in 1531, aged 60. He was a favourite, once looked upon as the arbiter of Europe, whose yearly income equaled, if not exceeded the revenues of the crown. His last words are said to have been, *Had I served the God of heaven as faithfully as I did my master on earth, he had not forsaken me in my old age, as the other hath done.*

WOOD or a WOOD (Anthony) was born in 1632 at Oxford, where he was also educated. In 1660 he began to lay the foundation of his *History of the University*, which was published in 1674. He afterwards undertook his *Albenæ Oxoniensis*, which first appeared in 1691. Upon the publication of this work, the author was attacked by the university in defence of Edward earl of Clarendon, lord high-chancellor of England, and chancellor of the university. He was animadverted upon likewise by bishop Burnet, which occasioned his writing his *Vindication*, &c. Mr. Wood died at Oxford in 1695.

WOODWARD (John) was born in 1665, and educated at a country school, where he learned the Latin

and Greek languages, and afterwards was sent to London, where he is said to have been put apprentice to a linnen-draper, but was not long in that station, till he became acquainted with Dr. Peter Barwick, an eminent physician, who took him under his tuition and into his family. Here he prosecuted with great vigour and success the study of philosophy, anatomy and physic. In 1692 Dr. Stillingfleet quitting the place of professor of physic in Gresham-college, our author was chosen to succeed him, and the year following was elected F. R. S. In 1695 he obtained the degree of M. D. by patent from archbishop Tennison; and the same year he published his *Essay towards a natural History of the Earth*. He afterwards wrote many other pieces, which have been well received by the learned world. He founded a lecture in the university of Cambridge, to be read there upon his *Essay*, &c. and handsomely endowed it.

WOOLSTON (Thomas) was born at Northampton in 1669, and educated at Cambridge. His first appearance in the learned world was in 1705, in a work intitled *The old Apology for the Truth of the Christian Religion against the Jews and Gentiles revived*. He afterwards wrote many pieces, but that which has made the most noise, and is the most dangerous, is, his *six Discourses on the miracles of Christ*, which has occasioned a great number of books and pamphlets upon the subject, and raised a prosecution against him. At his trial in Guild-hall, before the lord chief justice Raymond, he spoke several times himself, and urged that 'he thought it very hard, that he should be tried by a set of men, who, though otherwise very learned and worthy persons, were no more judges of the subjects on which he wrote, than himself was a judge of the most crabbed points of the law.' He was sentenced to a year's imprisonment, and to pay a fine of



1600. He purchased the liberty of the rules of the King's-bench, where he continued after the expiration of the year, being unable to pay the fine. The greatest affliction to his deliverance from confinement was, the obligation of giving security not to offend by any future writings, he being resolved to write again as freely as before. He died in January 1732-3, of a disease, which was then epidemic, viz. a violent cold, attended with pains in the head and bones.

WOTTON (Sir Henry) the son of Thomas Wotton, Esq; in the county of Kent, born 1568. He studied in New-college in Oxford, from whence he removed to Queen's, where he gained a mighty reputation. He travelled into France, Germany, Italy, and returning, became secretary to Robert earl of Essex. After the earl was proclaimed traitor, Wotton retired to Florence, became known to the Dutch, who dispatched him away with letters to king James VI. of Scotland, to acquaint him with a design against his life. King James coming to the crown of England, knighted him for his excellent services; and as ambassador employed him 9 or 10 times. In 1623 he was made provost of Eaton, and died in 1639. He was a person of wit, learning and piety, and much a gentleman, wrote *Epistol. de Gaspara Sciopio. Epist. ad M. Vallerium. The State of Christendom. Reliquia Wottoniana.*

WREN (Christopher) one of the most learned and most eminent architects of his age, was born at London in 1632, and had his education at Oxford. While he was very young, he discovered a surprising genius for the mathematics, in which science he made great advancements before he was 16 years old. In 1657 he was made professor of astronomy at Gresham college in London. Next year he communicated to Dr. Wallis several papers concerning the cycloid, which the doctor published in 1659,

in his treatise *De Cycloide*. In 1660 Mr. Wren was chosen civilian professor of astronomy in Oxford. The same year he was sent for, by order of king Charles II. to assist Sir John Denham, surveyor of his majesty's works. In 1661 he was created L. L. D. and in 1663 P. R. S. In 1665 he travelled into France; and about the same year was one of the commissioners for the reparation of the cathedral of St. Paul's. The year after he drew up a model for rebuilding the city of London after the fire. Upon the decease of Sir John Denham in 1668, he was made surveyor-general of his majesty's works. In 1669 he finished the magnificent theatre at Oxford. He was removed in 1718 from his place of surveyor-general. He died in 1723, and was interred in the vault under St. Paul's. His works are well known, and highly esteemed. He built the cathedral of St. Paul, the churches of St. Stephen Walbrook, and St. Mary-le-low, the monument, the palace of Hampton-court, Chelsea-college and Greenwich-hospital.

WYCHERLEY (William) an eminent English comic poet, was born about 1640. At the age of 15 he was sent into France, where he was often admitted to the conversation of one of the most accomplished ladies of the court of France, madam de Montausier, celebrated by Voltaire in his letters. A little before the restoration of king Charles II. he became a gentleman commoner of Queen's-college Oxford, where he was reconciled by Dr. Barlow to the Protestant religion, which he had a little before abandoned in his travels. He afterwards entered himself in the Middle-temple, but soon quitted the study of the law, for pursuits more agreeable to his own genius, as well as to the taste of the age. Upon writing his first play intitled *Love in a Wood, or St. James's Park*, which was acted in 1672, he became acquainted with several of the celebrated wits

both



both of the court and town, and likewise with the dukes of Cleveland. Some time after appeared his comedy called *The Gentleman-Dancing-Master*, his *Plain Dealer*, and his *Country Wife*, all which were acted with applause. George duke of Buckingham had a very high esteem for him, and bestowed on him several advantageous posts, king Charles also shewed him signal marks of favour, but he afterwards lost it by his marriage with the countess of Drogheda, who settled her fortune upon him; but his title being disputed after her death, the expence of the law and other incumbrances so reduced him, that his creditors flung him into prison. The bookseller, who printed his *Plain Dealer*, ungratefully refused to lend him 20 pounds. In that confinement he languished seven years, and was then released by king James, who gave him also a pension of 200*l.* a year. But his modesty would not allow him to make all his debts known; so he laboured under some difficulties till his father died; when he inherited an estate, though under very uneasy limitations, and married a lady of fortune, but survived his nuptials only 11 days. Besides the pieces abovementioned, he wrote several poems, &c. George lord Lansdowne has given in his *works* a character of our author.

## X.

**XANTIPPE**, Socrates's wife, a noisy one, Alcibiades asked him how he could bear her? Socrates answered, she exercised his patience, and so injured him the better to bear the humours of others.

**XANTIPPUS**, a famous Lacedæmonian, who assisted the Carthaginians against the Romans, whom he beat in several rencounter. The Carthaginians were thankful, but under-

hand contrived that he might be cast away. This confirmed the opinion, that the Carthaginians were not to be trusted.

**XAVIER.** See **FRANCIS.**

**XENOCRATES**, one of the most illustrious philosophers of ancient Greece, was born in Chalcedon, and became very early a disciple of Plato, for whom he always shewed the highest reverence. He studied under this great master at the same time with Aristotle, but was not possessed of the same talents, he wanting a spur, and the other a bridle. This was the judgment Plato formed of them, saying that in setting them together, he joined a horse and an ass. However if Xenocrates, by the heaviness of his genius, was greatly inferior to Aristotle, he excelled him very much in practical philosophy. There was something extraordinary in the rectitude of his morals. He was absolute master of his passions, and was not fond of pleasure, riches, or applauses. So great was his reputation for sincerity and probity, that he was the only person whom the magistrates of Athens dispensed from confirming his testimony with an oath. A discourse made by him on temperance, had so strong an effect on one Polemo, the most dissolute debauchee of that age, that it made him instantly form a resolution to relinquish all sensual pleasures, and apply himself to wisdom. There was nothing graceful in the behaviour of Xenocrates, but a seriousness and severity were always seen in his deportment; for which reason Plato frequently exhorted him to sacrifice to the graces. Notwithstanding our philosopher's severe cast of mind, he yet was extremely compassionate. He was fond of the mathematics, and permitted none of his scholars to be ignorant of them. He wrote several books, but they are lost. He was head of the academy 25 years, he having succeeded in the second year of the 110th olympiad to Spensippus, whom Plato had appointed his suc-

successor. 'Tis surprising that a philosopher of so much merit, should have been so ill treated by the Athenians as to be sold, because he could not pay the poll-tax laid on foreigners. Demetrius Phalereus bought Xenocrates, set him immediately at liberty, and paid the Athenians the debt. Our philosopher's theology was poor stuff. He acknowledged no other Gods than the seven planets, and the heaven of the fixed stars. This made eight deities; every planet was a God, and all the fixed stars together made but one. Alexander the Great had a very high esteem for him, who wrote, at his request, a treatise intitled the *Art of Reigning*. He has been applauded for not being disheartened in the course of his studies, by the dulness of his understanding. He lived to a great age.

**XENOPHANES** a Greek philosopher, and born in Colophon, was, say some authors, the disciple of Archelaus; according to which he must have been contemporary with Socrates. Others relate, that he taught himself all he knew, and that he lived at the same time with Anaximander; by this account he must have flourished before Socrates, and about the 60th olympiad, as Diogenes Laertius affirms. He wrote several poems on philosophical subjects, as also a great many on the foundation of Colophon, and on that of the colony of Elea. His opinion with regard to the nature of God does not differ much from that of Spinoza. He wrote against Homer and Hesiod. He held a maxim which quite overturned the heathen religion, viz. that 'tis equally impious to assert that the Gods are born, as that they die, since that in both these cases, it would be equally true that they do not always exist. When he saw the Egyptians pour forth lamentations during their festivals, he thus advised them: *If the objects of your worship are Gods, do not weep; if they are men, offer not sacrifices to them.* He was banished

from his country, withdrew to Sicily, and lived in Zancle and Catana. He founded the Eleatic sect. *I am so poor, said he one day to Hiero king of Syracuse, that I am not able to keep two servants. How! replied Hiero, Homer whom you frequently blame and reprove, though dead, keeps above ten thousand.* The answer Xenophanes made a man, with whom he had refused to play at dice, is highly worthy of a philosopher. This man calling him a coward, yes, replied he, *I am excessively so with regard to all shameful actions.*

**XENOPHON**, general, philosopher, and historian, born at Athens, son of Gryllus; he stuck to Socrates, and taking up arms, he entered Byzantium, in the 9th olympiad, made a memorable retreat under Cyrus the younger, of which he hath left us the history, and was banished Athens for siding with Cyrus. Having followed Agesilaus into Asia, he retired to Scyllus, studied philosophy, and composed his works; till the Lacedæmonians being subdued by Epaminondas, he withdrew to Corinth, and died aged 92, in the 10th olympiad, for his eloquence he was called the Grecian bee, and Athenian muse.

**XERXES I.** king of Persia, second son of Darius, whom he succeeded, a. r. 269. He reduced Egypt, and made war against Greece, sent 60 with 800000 men. He laid a bridge over the Hellespont, and dug through the isthmus of mount Athos; but Lénidas only with 300 Lacedæmonians killed him, but was overthrown by the number of his soldiers, a. r. 239. of his reign 20.

**XIMENES** (Francis) cardinal of Spain, and archbishop of Toledo. He had a hand in the edition of the bible of Alcalá, which was finished in 15 years. He founded the first college of Alcalá, and the first library that is there. He converted 3000 Mahometans at Grenada in one day, and then baptized them, ordering the alcoran to be produced and burnt before

fore them. In the war that Ferdinand undertook against the Moors, the cardinal made himself master of Mafalcavir, and entered victorious into the town of Oran. At his return Ferdinand went to meet him, and alighted to embrace him. The cardinal foreseeing a death, made public granaries at his own cost, which won him the hearts and acclamations of the people. Ferdinand at his death in 1516, left him the government of his kingdom, because his grandchild Charles was then in Flanders. The cardinal managed it with admirable equity and resolution; and having governed 22 years under Ferdinand, Isabella, Jean, Philip and Charles, he was poisoned by reading a letter which he received from Flanders in 1517. aged 80.

**XIPHILIN** (John) patriarch of Constantinople, lived in the 11th century, and epitomised the history of Dion Cassius. He was a man of probity and learning.

**XYLANDER** (William) was born in Augburg in 1532. Having studied in several German universities, he was invited to Heidelberg to succeed Mycillus, who at his death in 1558, was Greek professor. Xylander not long before, had published his Latin version of Dion Cassius at Basil. His Latin translation of the book of Marcus Aurelius first saw the light in 1559; and as a great number of errors had crept into it, he reprinted it with great correctness in 1568, with the Latin version of some other Greek authors.

## Y.

**YSE** (Alexander de) minister of Grenoble, and afterwards professor of divinity at Die in Dauphiné, wrote a discourse designed to reconcile together the two religions, and in which he seems to favour

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your pretty much the principles of the church of Rome. He would have been turned out of his place on account of that book, had not the circumstances of those times determined the synod of that province to keep a medium in the proceedings against him. The churches in the valleys of Piedmont, sent him into England in Cromwell's time, to remove some difficulties relating to the money collected for the use of the Waldenses, and he assisted at the national synod held at Loudun, being sent thither a deputy from the province of Dauphiné.

## Z.

**ZABARELLA**, or **DE ZABARELLIS** (Francis) archbishop of Florence, and cardinal, was one of the most famous canonists of his age. He was born at Padua in 1339, studied the canon law in Bologna, and taught it at Padua with great applause. This city was then subject to Francis Carrari. Being invaded by the Venetians in 1406, the citizens deputed Zabarella to the king of France to implore his aid, but none being granted them, they were obliged to submit to the republic of Venice. Some time after he went to Florence, to teach the canon law in that city. He afterwards came to Rome, at the request of Boniface IX, and made some stay in that city. Having refused the bishopric of Padua, he was promoted to the archiepiscopal see of Florence by pope John XXIII, who also raised him to the purple in 1411. He sent him on an embassy, with another cardinal, and Emanuel Chrysolorus, to the court of the emperor Sigismond, who required the holding of a council, as well on account of the heresies in Bohemia, as because of the antipopes. The council was held at

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**Constance.** Francis Zabarella assisted frequently in it, and advised the deposing of pope John XXIII. who was accused of forty notorious crimes. Had the right of election been left to the cardinals, in all probability Zabarella would have filled the papal chair, but there was a necessity of dividing this right between them and the rest of the members of the assembly. It was divided into five classes, each of which nominated six persons, who, in conjunction with the cardinals, in 1417 elected Otho Colonna, who assumed the name of Martin V. as pope. Zabarella died in Constance the same year, and was interred with great magnificence. He wrote a great number of books, and merited the esteem of the public, no less for his integrity, than for his abilities.

**ZACHARIAH,** king of Israel, after an interregnum of 12 years. He succeeded his father Jeroboam II. a. m. 3262, but being vicious and impious, he was killed six months after by Sallum.

**ZALEUCUS,** legislator of the Locrians in Italy, adjudged all adulterers to lose their eyes; and his son offending, was not absolved from this punishment; yet to shew the father as well as the just law-maker, he put out his own right, and his son's left eye. He also forbid wine to the sick, and ordained that all who should propose an innovation in his government, should come with a cord about their necks, to be hanged up immediately, if what they proposed was worse than what they would mend.

**ZAMOSKI** (John) great chancellor and general of the armies of Poland. He check'd the ambition of Basilides, Czar of Muscovy, and delivered Polesia, Volesia and Livonia, from the power of so formidable a neighbour, and maintained an obdurate war against him, during which this remarkable occurrence happened, Zamoski laid siege to Pleskow in Muscovy; the winter prolonging the siege,

some Polish gentlemen took a fancy to travel the country; in one place they found Cicero's book *De Republ.* writ in golden letters, and in a pleasant valley near a fine fountain, an old fashioned tomb, which by some characters they found to be the poet Ovid's. Zamoski, after Stephen's death, was chosen to succeed him, but he refused, and voted for Sigismund. He was a great admirer of learning, and after he had commanded 24 years, died in 1605, aged 63.

**ZANCHIUS** (Jerom) one of the most famous divines among the Protestants, was born at Alzano in Italy in 1516. He entered into the congregation of canons regular of Lateran, at 15 years of age, and continued about 19 years in it. He there applied himself first to the study of philosophy and school-divinity; but after he had heard the lectures which Peter Martyr read in Lucca, on St. Paul's epistle to the Romans, and on the psalms, he betook himself to a more profitable study, I mean that of the scriptures, and the fathers. 'Tis very well known, that Peter Martyr, who was a canon of the same congregation, infused the tenets of the Protestants into several of his brethren, before he threw off the Monkish habit. The impressions he made upon them were so strong, that in the space of a year, 18 of them followed his example in abjuring Popery. Our Zanchy was one of these, as was observed in the article of Peter Martyr. He left Italy in 1550, and staid some time among the Grisons, and afterwards at Geneva, whence he intended to go to London, upon the invitation of Peter Martyr, who purposed to get him a professorship of divinity in England; but the directors of the university of Stralburg inviting him to be divinity professor there, he accepted that employment in 1553, and exercised it near eleven years. He afterwards was minister of the church of Chiavenna, and in 1568 became professor of divinity



vinity in Heidelberg, where he died in 1590. He was a lover of peace, and hated civil wars among divines, yet could not avoid them. At the solicitation of the elector palatine Frederick III. he wrote a large work against the Anti-trinitarians.

**ZECHARIAH**, one of the lesser prophets, son of Barachiah. He began to prophesy about a. m. 3533, in the second year of Darius; he exhorted them to rebuild the temple, and to keep God's commandments.

**ZENO**, author of the sect of the Stoics, was born at Citium in Cyprus. He was driven by storm upon the coast of Athens, where he taught philosophy. He placed man's chief happiness in being conformable to nature, guided by right reason. His followers maintained, that virtuous people could be happy amidst torments. It is said Zeno hanged himself after a fall, a. r. 490. and his disciples were strongly for the liberty of self-murder. His servant once, as he was beating him for theft, cried out, *'Tis my fate to be a thief. Yes firrab, says his master, and to be drubbed for it too.* The Athenians erected him a brass statue.

**ZENO** of Elea, one of the greatest philosophers among the ancients, flourished in the 79th olympiad. He was the disciple of Parmenides, and even, according to some writers, his adopted son. He was the inventor of logic. He endeavoured to deliver his country when oppressed by a tyrant, and the design being discovered, he submitted to the most rigorous tortures with wonderful resolution. His opinions with respect to the unity, the incomprehensibility and immutability of all things, were pretty nearly the same with those of Xenophanes and Parmenides. He argued very vigorously against the existence of motion. The method which Diogenes employed to invalidate the reasons of the philosopher, who endeavoured to prove, that there was no such thing as motion, is well known; He took

a turn up and down the school. Zeno submitted with less patience to slanders, than to the cruelties which were inflicted on his body.

**ZENOBIA**, one of the most illustrious women that ever sway'd a sceptre, married Odenatus a Saracen prince, and greatly contributed to the most signal victories he gained over the Persians, and which preserved the east to the Romans, when after the taking of Valerian, it was highly probable that Sapor would dispose of them of all that country. Accordingly she was honoured with the title of Augusta, when Gallienus, in return for the services of Odenatus, created him emperor in 264. After her husband's death, she maintained herself in the supreme authority, in a very brave and glorious manner. She not only preserved the provinces, which were subject to Odenatus, but also conquered Egypt, and was preparing to make other conquests, when the emperor Aurelian went and made war against her. She lost two battles, and was forced to shut herself up in Palmyra, to which Aurelian laid siege. She defended herself therein courageously, but believing it would be impossible to hold out, she quitted it privately. Aurelian had notice of this, and caused her to be pursued with so much diligence, that she was overtaken just as she was going to cross the Euphrates. This was in 272. He spared her life, made her serve to adorn his triumph, and gave her near Rome a country seat, where she passed the remainder of her days in great tranquillity. She was a beautiful, chaste, learned, brave, and sober lady: But she was suspected of having consented to the assassination of her husband in 267, out of resentment for the tenderness he shewed to his son Herod, whom another wife had brought him. She protected Paulus Samosatenus, who had been condemned in the council of Antioch, so that he kept his church till she was vanquished by Aurelian.

**ZEPHYRUS**, a pagan deity, favourable to fruits and flowers, by the gentleness of his breath, was son of Aurora, and in love with Chloris, to whom he gave the superintendence of flowers.

**ZEUXIS** of Heraclea, the most excellent colourist of all the ancients. His Helena and other pieces gained him a great reputation. He died of a fit of laughter, at the sight of an old woman which he had drawn. He flourished 395 years before Christ.

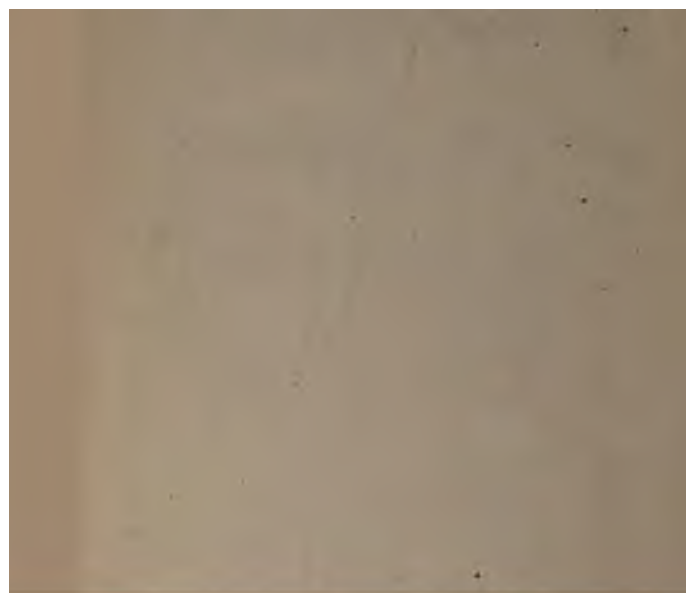
**ZOPYRUS**, son of Megabyzes, and one of Darius (son of Hytaspes's) courtiers. At the siege of Babylon, he cut his nose and ears, and went to the Babylonians, who received him, in hopes he would revenge that cruelty he pretended was exercised by Darius; and having made three sallies with success, the Babylonians gave him the command of the whole town, which he presently delivered up to Darius.

**ZOROBABEL**, son of Salathiel, chief of those that began to rebuild the temple, which the Samaritans hindered; but Darius Hytaspes furnished him with materials to finish it, a. m. 3540.

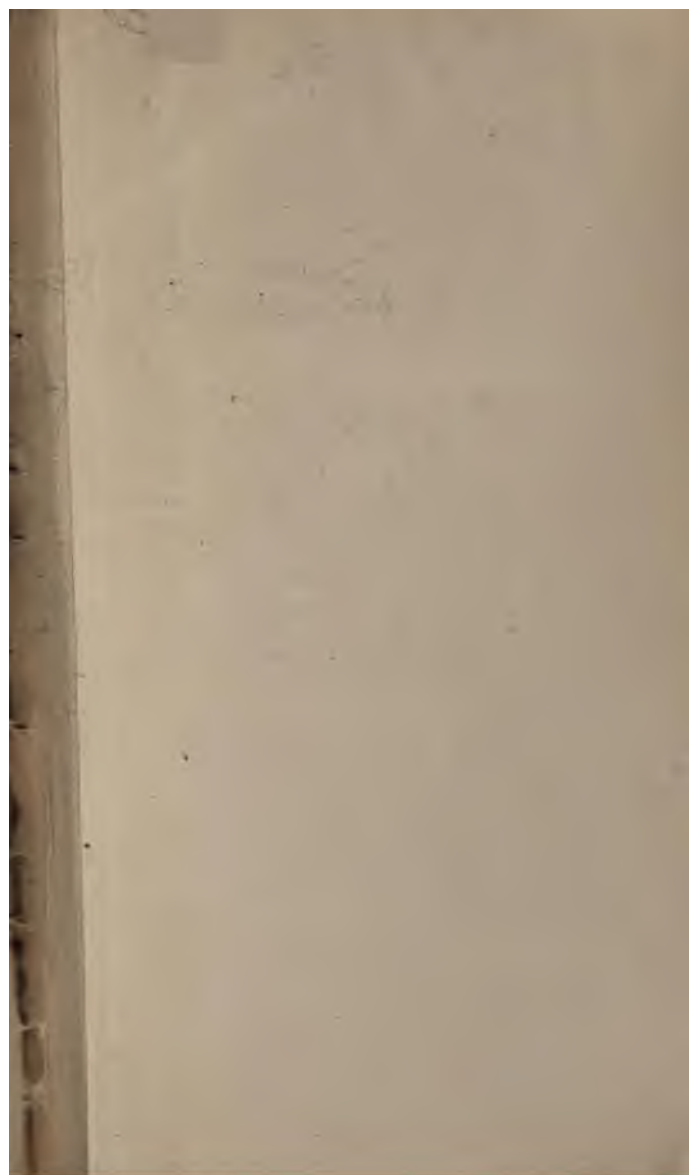
**ZOROASTER**, king of the Bactrians, was vanquished by Ninus, and has been looked upon as the inventor of magic. Some authors suppose Zoroaster antecedent than Abraham, others much more modern; nor is there a greater uniformity as to all the particulars of his life. It has been reported that he began to laugh the very day he was born, and that the palpitation of his brains was so strong, that they repelled one's hand when put to his head; an omen of his future learning! 'Tis added, that

he lived 20 years in a wilderness upon cheese, which never grew stale, &c. Some assert that Zoroaster was Mithraim the son of Ham, others that he was his son Cush, others that he was Ham himself. Cedrenus observes, that Zoroaster, who became so famous an astronomer among the Persians, was descended from Belus. Some have taken him for Abraham, others for Ezekiel, &c. The truth is, there were several Zoroasters. Zoroaster did not teach a diabolical magic, for his was nothing but the study of the divine nature, and of religious worship. But he taught that there were two co-eternal causes, the one of good, the other of evil. Some affirm that he was no idolater, either with regard to the worship of the fire, or to that of Mithra. The particular that seems to be the least uncertain of all, among the many things that are related of Zoroaster, is his introducing a new religion into Persia, and that he did it about the time when Darius, the successor of Cambyzes, reigned. He is still held in great veneration by those Persians, who have not embraced the Mahometan religion, but follow the old religion of their country. They call him Zardhurst; many of them think he came from China, and they relate numberless miraculous stories of him. 'Tis pretended, that he was at his own desire consumed by fire from heaven, having ordered the Persians to collect his bones together, and to keep and revere them as a security for the preservation of their monarchy; that they did so for a long time, but that at last having grown negligent in that respect, their monarchy was destroyed accordingly.









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